

The Christian Observer.

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Religious Communications.

To the Editor of the Christian Observer.

I AM induced by the desire of some friends, to submit the following narrative to the public through the medium of your miscellany. I am sensible that it has no claim to merit but such as arises from its being an authentic record of several rare Christian virtues in a very humble walk of life. Some of your late Numbers have contained interesting notices of departed Christians, illustrative of true religion in various aspects. Among others, we see in Mr. Hey a zealous layman, steady in his Christian course, and unwearied in doing good, under the pressure of an extensive and exhausting secular profession; in Mr. Townshend, a clergyman of high birth and expectations, humbly consecrating himself to the service of God, and the temporal and spiritual welfare of mankind; in Mr. Scott, another faithful minister of Christ, strongly contrasted with the last mentioned in all the subordinate circumstances of birth, education, and outward fortune, but united with him in faith and spirit, and labouring in his study with a diligence and success which almost make us undervalue his extensive utility in his pulpit and his parish; in Dr. Dehon, a prelate of deep devotion and active charity, adorning his high order in the church of Christ; in Mrs. Hoffman, a Christian female of middle rank and easy circumstances, living a life of disinterested self-denial, and unwearied exertion for the benefit of the widow and the orphan; and in Lady Eleanor King, another female, of high station and ample wealth, exercising in private

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those graces which the providential dispensations of an all-wise and gracious Father did not allow her to exhibit in the more busy scenes of public duty and bodily exertion. Permit me to add to this list the name of an obscure individual, who exemplified how contentedly a Christian can suffer, how humbly he can deport himself, and how diligently, in the most abject circumstances of life, he can cherish feelings of love and gratitude, making the Bible the companion of his weary hours, and the temple of God a refuge from his cares. I wish that I had enjoyed an opportunity of knowing more of the exact religious sentiments of the subject of my narrative, and of conversing with him more fully on the peculiar doctrines of the Gospel, and their power over the human soul: on these points the memoir is less copious than I could have wished: but in the *practical illustration* of these principles, I trust it may be found interesting and useful; and it is in this view chiefly that I offer it for insertion, adding only my firm conviction, grounded on the whole evidence of the case, that my humble friend was not a Stoic, or a mere moralist, but a true, faithful, and affectionate servant of Jesus Christ, trusting wholly by faith in his atonement for salvation, and looking up for the blessed guidance of his Holy Spirit, while he evinced in his life much of the patience and contentment of his Great Example.

I am, &c.

W. R.

Stone Easton Lodge.

On Sunday the 9th of January,

18—, as I was proceeding in the services of the day, my attention was attracted by a wretched object seated in the nave of the church. There was an air of devout seriousness about him, under all the disadvantages of tattered garments and squalid appearance, which afforded a favourable presentiment to my mind. When the service was over, the stranger disappeared.

Conceiving that he was some poor passing beggar, who had been allured within the precincts of God's temple by the fire in the stove I made no inquiry about him. To my astonishment, however, on the following Sunday the same object presented himself, and took his station as before, near the stove. He seemed to be a man decrepit with age: his head resting upon his bosom, which was partly exposed, betokened considerable infirmity, under a coarse and dirty sackcloth frock was to be seen a soldier's coat patched in various places, which was strangely contrasted with the cleanliness of his shirt. His whole appearance was that of the lowest degree of poverty. The same devout attention to the services of the day which I had remarked on the previous Sabbath inspired in me a hope, that he was a spiritual, though humble worshipper of that common Father, a disciple of that common Saviour, at whose footstool we were prostrating ourselves in united adoration.

When the service was concluded, I inquired who the old man was. "Sir," replied my informant, "he is a person who works at the blacksmith's shop; he is a remarkable man, and carries about with him a Bible, which he constantly reads." A secret pleasure stole through my heart at this delightful intelligence; and I could not but feel gratified at the prospect of seeing a man who, under such appearances of misery, made the word of God his companion and guide.

Having taken an early opportunity in the course of the week of paying him a visit, I found him

standing by the side of the forge, putting some links of iron wire together, to form a chain to suspend scissars. The impressions of wretchedness excited by his first appearance, were now greatly heightened by the soot, which, from the nature of his occupation, had necessarily gathered round his person. After a few general observations, I went to Mr. H. S., the master of the shop, and from him learned some particulars of the poor man's history. He informed me, that on Tuesday the 4th of January, in the severely cold weather which then prevailed, this destitute object came to his shop, almost exhausted with cold and fatigue. In his passage through the neighbouring village of P—, he had been inhumanly pelted with snow-balls by a party of boys, and might probably have perished, but for the humanity of some respectable inhabitants of the place, who rescued him from their hands. Having reached Mr. S.'s shop, he requested permission to erect, in a shed which adjoined the shop, his little apparatus, consisting of a slight table, with a box containing his tools. The benevolent master of the premises very kindly desired him to come in, and stationed him near the forge, where he might pursue his work with advantage by the side of the fire. In the evening, when the workmen were about to retire, Mr. S. asked him where he intended to lodge that night. The old man inquired if there were any ox-stall or stable near at hand, which he might be permitted to occupy. His kind benefactor offered his stable. Accordingly the poor creature, with his box and table upon his back, accompanied Mr. S. home, where as comfortable a bed as fresh straw and shelter from the inclemency of the weather could afford was made up. One of Mr. S.'s children afterwards carried him some warm cider, which he accepted with reluctance, expressing his fears lest he should be depriving some part of the family of it.

Early the next morning Mr. S. went into the stable, and asked the poor stranger how he was. He replied, "I am very happy." The thermometer, during the past night, had been as low as 6 deg. or 7 deg. Fahrenheit. Having risen from his straw bed, and dressed himself (for he always took off his clothes at night, and wrapped himself in a blanket, which had been given him by the Dowager Countess of C——), he soon joined his hospitable friend, and resumed his post by the side of the forge. This station Mr. S. humanely allowed him to retain as long as he needed it; and, to his honour be it spoken, contracted so great a regard for the good man as to be unable to speak of him, even at this time without emotion. I have heard him declare, that he never learned so complete a lesson of humility, contentment, and gratitude as from the conduct of this man. Little did he think, at this time, how soon his lowly guest was to become an inhabitant of that blissful world, where there is neither sighing nor sorrow, "where the wicked cease from troubling, and the weary are at rest. Little did he think that so soon that unsightly and despised body should be gathered to its dust, to be fashioned ere long "like unto Christ's glorious body," a fit casket for the inestimable jewel of a soul cleansed in the blood of the Redeemer from all earthly impurities, and made "meet for the inheritance of the saints in light." What a lesson this on the duty of prompt and cheerful attention to the wants of the stranger and the destitute! What a comment on the gracious declaration of our Saviour, "Forasmuch as ye did it unto the least of these little ones, ye did it unto me."

The poor creature's days and nights continued to be passed much in the manner above described; with the exception, that he had exchanged the stable, at night, for the shop, which was warmer, and in which Mr. S. permitted him to remain, as

soon as he was satisfied respecting his principles. He daily pursued with exemplary diligence his humble employment of making chains and skewers, although, as I afterwards learned, he was unable, even with success in disposing of his wares, to earn more than sixpence or sevenpence a-day. A cup of tea in the morning, for which he paid two-pence, and some bread, or cold potatoes, if any remained from his dinner the preceding day, formed his morning's repast. At dinner he had some hot potatoes, or bread and cheese, with occasionally half a pint of beer. If at any time solicited to take some additional refreshment, he would decline it, saying, "I am thankful for the kindness—but it would be *intemperate*."

Mr. S. further added, that he believed him to be a sincere Christian; that he always carried a Bible with him, which he used attentively to read when least liable to interruption; and that he never partook of any of his slender meals, without first taking off his hat, and as was judged from his attitude and the motion of his lips, imploring the blessing of him who clotheth the lily and feedeth the young ravens; but whose especial mercies are reserved for those who put their trust in him; and who not only commands us, whether we eat or drink, or whatever we do, to do all to his glory, but encourages even the most afflicted and indigent of his faithful followers to be careful for nothing, but in every thing with prayer and thanksgiving to let their requests be made known unto him," and that he will supply all their needs, both for body and soul, if not in the way most congenial to their wishes, yet in that which shall most conduce to their spiritual and eternal welfare.

This poor man's conduct was uniformly consistent with his Christian profession. Never does his protector recollect hearing an angry word, or a murmuring expression from his lips; although, in addition to his bitter poverty and privations,

he was frequently tried by the impertinent curiosity and irritating remarks of persons who came into the work-shop where he was carrying on his humble operations.

The first Saturday which he spent in this village, Mr. S. particularly remarked, that at an early hour in the afternoon he put by his work, and begun to hum a hymn tune. He asked him if he could sing. "No, sir," he replied. "I thought," added Mr. S., "I heard you singing." "I was only composing my thoughts a little," said the good man, "for the Sabbath." What a contrast to the busy worldliness which so often devotes the Saturday evening to more than the ordinary fatigue and bustle of secular pursuits, entrenching on the very limits of the Sabbath, and unfitting both the mind and body for a vigorous discharge of its duties, and the enjoyment of its hallowed pleasures! How much more fervent and delightful would be the hours of this privileged season, if, wherever practicable, Christians would endeavour, before the close of the preceding day, to forget their worldly cares, and to attune their hearts to the spiritual feelings of this interval of sacred rest!

On receiving the communication of the foregoing particulars, I was induced to return to the poor stranger, with a view to converse with him a little. There was a peculiar bluntness in his manner of expressing himself, but it was very far removed from any thing of churlishness or incivility. All his answers were pertinent, and were sometimes given in such measured terms as quite astonished me. The following was a part of our conversation:—"Well, my friend, what are you about?" "Making scissar-chains, sir." "And how long does it take you to make one?" With peculiar archness he looked up in my face (for, as was before observed, his head always rested upon his bosom, so that the back part of it was depressed nearly to the same horizontal plane with his

shoulders), and with a complacent smile said, "Ah! and you will next ask me how many I make in a day; and then what the wire costs me; and afterwards what I sell them for." From the indirectness of his reply, I was induced to conclude that he was in the habit of making something considerable from his employment, and wished to conceal the amount of his gains. But when I became better acquainted with his manner, and found that after his utmost exertion he could scarcely obtain the meagre pittance before mentioned, I perceived that his apparent reluctance to make known his poverty proceeded from his habitual Christian contentment. How different would have been the conduct of most persons in similar circumstances! and how eagerly would they have given a ready answer to my inquiry, in the hope of exciting compassion and procuring assistance! I next asked him, why he followed his present vagrant life, in preference to a stationary one, in which he would be better known and more respected. "The nature of my business," he replied, "requires that I should move about from place to place, that having exhausted my custom in one spot I may obtain employment in another. Besides," added he, "my mode of life has at least this advantage, that if I leave my friends behind me, I leave also my enemies." When I asked him his age, he replied, with a strong and firm voice, "That is a question which I am frequently asked, as if persons supposed me to be a great age: why I am a mere boy." "A mere boy!" I repeated, "And pray what do you mean by that expression?" "I am sixty-five years of age, sir; and with a light heel and cheerful heart, hope to hold out a considerable time longer." Indeed, he seemed always happy: even in the period of his subsequent extreme suffering, his bosom appeared scarcely sufficiently capacious for his joyful feelings. I can do but little justice to the hilarity of his heart, for it was

a matter of astonishment to all who witnessed it. The spring of his cheerfulness was religion. Nothing seemed to damp his confidence in God.

In the course of our conversation, he said, "It is not often that I am honoured with the visits of clergymen. Two gentlemen, however, of your profession once came to me when I was at ———, in ———, and I expressed a hope that I should derive some advantage from their conversation." "We are come," said they, "with the same expectation to you, for we understand that you know many things." "I told them, that I feared they would be greatly disappointed." He then stated that the old scholastic question was proposed to him, "Why has God given us two ears, and one mouth?" "I replied" said he, "that we may hear twice as much as we speak;" adding, with his accustomed modesty, "I should not have been able to have given an answer to this question if I had not heard it before." I should not have retailed this anecdote, but for the sake of thus incidentally illustrating the humility and absence of self-esteem which characterized this good man's remarks; though having given it, I may perhaps be allowed to add, that if the rich, whether clerical or laic, duly considered how deep an impression their most casual remarks often make on the minds of the poor, long after they are forgotten by themselves, they would be more careful than oftentimes they are that their "speech should be with grace, seasoned with salt," and that not only no positively *corrupt* communication should proceed out of their mouth, but that their most transient intercourse should be, in its measure, "to the use of edifying, that it may minister grace unto the hearers."—The divisions which distract the church of Christ being alluded to, I lamented that there should be any separation between men whose hopes and interests are the same. He immediately rejoined

in his native sprightly manner, "No matter; there are two sides to the river:" intimating, as I concluded, that although separated for a time by the waters of discord which flow between them, all who are the true servants of Christ are pursuing the same direction, and will find their course terminate at the same point. There were many other instances of his readiness in reply, which have escaped my recollection.

In the midst of the din of business, the roaring of the forge bellows, and the deafening noise of the hammer and the anvil, I regret that I had but little opportunity of entering deeply into religious subjects. What however he said, though I cannot recollect the particulars, gave me an exalted idea of his contentment, cheerfulness, and genuine piety.

Before I take my leave of him, I asked, how long he intended to remain in the village. He answered, "I do not know; but as I have house-room and fire without any tax, I am quite satisfied with my situation, and only regret the trouble I am occasioning to my kind host."

From that period to the 20th of the month, being much engaged with domestic concerns, I saw but little of him, and do not recollect any particular remark or incident. On the morning of that day I met him creeping along under a vast burthen, having previously heard that he had set out on the preceding Monday on a journey to Bristol, to procure a fresh stock of wire. There he had nearly expended his little all; and, with a half-a-hundred weight of wire upon his back, and three halfpence in his pocket, the sole remains of his scanty fund, he returned on foot to this place. He had been two days on the road, and had passed the intervening night before a coal-pit fire in a neighbouring village. The snow was lying deeply upon the ground, and altogether the scene was desolate beyond description. I was glad once more to see him, and, accosting him, inquired if he

were not very tired. "A little, a little," he replied. Then taking off his hat, he asked if he could execute any thing for me. I gave him an order for some trifling articles, which he brought to me on the following Wednesday. He came to my house just as I was engaged on particular business; I went out, however, for a few minutes, and, after paying him for the articles, entered into conversation with him. He repeated many admirable adages, with which his memory appeared to be well stored, and incidentally touched upon the word *cleanliness*. Immediately I added, "cleanliness is next to godliness," and seized the opportunity which I had long wanted, but from fear of wounding his mind hesitated to embrace, to tell him of the absence of that quality in himself. He with much good nature replied, "I believe I am *substantially* clean. I have a clean shirt every week: my business, however, necessarily makes me dirty in my person." "But why do you not dress more tidily, and take more care of yourself? You know that God has given us the comforts of life that we may enjoy them. Cannot you afford yourself these comforts?" "That question," said he emphatically, but by no means rudely, "you should have set out with. No, sir, I cannot afford myself these comforts."

His long fustian trowsers concealed nearly the whole of his foot; but about the instep I thought I perceived considerable inflammation, and made inquiry respecting it. "Oh, it is nothing particular," said he; "it is a little tender." Perceiving that he had a miserable pair of shoes upon his feet, I asked him if he thought he could wear a pair of mine. He said he felt obliged to me for my kind intention, but he would not trouble me. I however fetched a pair, and with much persuasion made him accept them. He expressed himself much gratified; only adding, with his accustomed humility, that they were too good. I mention these circumstances, in

themselves trifling, to shew how very different was the conduct of this poor man from what might have been expected from a person in his destitute condition. I am persuaded that it was not apathy or pride, but a far higher principle, that thus had taught him, "in whatever station he was, therewith to be content."

My engagements now requiring my presence elsewhere, I left the poor creature for the present by the side of my kitchen fire, determining to see him the next day, and to have some farther conversation with him.

When I visited him, I found him in his usual station, working upon his chains. He was sitting—a posture in which he did not often indulge. I requested to look at his foot, for it was turned away from me towards the wall. With the greatest astonishment and alarm, I found the whole leg, from the foot to the knee, so prodigiously swollen, that he had been obliged to rip up his trowsers. It exhibited one continued appearance of black, except where it was distained by bladders and patches of blood. It was only partially protected from the extreme inclemency of the weather by the separated parts of the fustian trowsers. He continued to manifest his usual cheerfulness. "I must insist," said I, "upon your allowing something to be done to it. The doctor is expected in the village to-day, and you *must* see him; I will give orders for him to call in upon you." "That is kind, *very* kind," he replied. At this moment some ignorant prattler in the shop was exclaiming, in a very vexatious and offensive manner, that he would not have such a leg (taking off his hat) for *that* full of guineas. The old man looked up somewhat sharply at him, and said, "Nor I, if I could help it." The other, however, proceeded with his canting, when the afflicted creature added, "You only torture me by your observations." I mention this, because it was the only instance approaching to impatience witnessed by those who had the most constant access to him.

I proposed getting a bed for him, for I found that of late he had slept in one corner of the work-shop, upon the bare earth, without his clothes, the blanket as customary being wrapped round his shoulders. We wished to have procured him a bed within some habitable abode; but he preferred remaining where he was, and requested us only to provide for him some clean straw. As he seemed fixed to his purpose, we consented to comply with his wish; and after arranging every thing as well as we could for his accommodation, I mentioned my intention of immediately sending him some warm broth, which he declined with his usual answer, "I have had enough; it would be intemperate." I then left him under the care of his worthy friend.

The next morning I visited my patient as early as I could, and was greatly alarmed to find that the swelling and blackness of his leg had increased, and were now extending themselves rapidly towards the vital parts of his body. The blood which had oozed from his wound had literally soaked his straw bed, and his leg was unprotected from the friction of the straw, and was exposed to the cold air; for his extremities, when I came into the shop, were in a state of complete nudity. He was at times delirious, and his whole frame was in a degree convulsed; but he dozed during the greater part of the day. Nothing could exceed this picture of misery! Having attended to his immediate wants, I went up by his side, and gently inquired how he was. From his head being muffled in his blanket, he did not hear me. Mr. S. removed the clothes, and asked, "How are you?" "Happy, happy!" was the reply. "I am truly grieved my friend," I said, "to see you in this deplorable condition. Are you suffering much pain?" "I am sick," said he, "and very weak." At this moment the arrival of the medical gentleman was announced. I ran to him, and begged that he would come and see this wretched object. He accompanied me back to the work-

shop, which he had no sooner entered, than I perceived by an involuntary gesture that he had not before witnessed many such objects of misery, even in a very extensive country practice. He at once informed me there was but little hope of life. Warm fomentations, and large doses of bark and port wine, he said, were the only remedies. Of course no time was lost in administering them. I had previously provided a bed in a neighbouring house, and informed the suffering patient of my wish to remove him to it, and my anxiety that he should take the medicines prescribed. He very meekly submitted to all I proposed, saying that he was willing to take any thing; but, he added, "One night more, and I shall be beyond this world."

The next morning, Saturday, I found him lying in the comfortable bed to which we had carefully removed him the preceding evening, in his usual calm and contented frame of mind, willing to live, but still more willing to die. I cannot describe the dreadful appearance which his whole body now assumed. His leg was again fomented, and he partook of some broth with eagerness, but his dissolution was evidently drawing near. His speech was almost unintelligible. Delirium became more frequent, and his hands were often apparently employed in the task to which they had been so long habituated, making links for chains: but, alas! it was a fruitless effort, no wire was now near him, no chains were the result of his labours. By addressing him, you seemed for a moment to recal his mind from its aberrations, and during such intervals he was perfectly collected. His respiration became more and more hurried. Finding that there was scarcely a ray of hope of preserving his life, I gave orders that he should be allowed to remain quite quiet upon his bed, being simply supplied with what sustenance was necessary. As his attendants were gone, I sat down

by his bed-side, and said to him, "I am afraid you are very ill; but I trust you have no fears respecting your future happiness, should it please God to summon you to appear before him?" He opened his eyes, and instantly said,

"Fed by his hand, supported by his care,
"I scarce can doubt: why then should I
despair?"

"Ah, my friend," I rejoined, "what an inconceivable blessing it is to have the Son of God for our Friend!"

"It is, it is!" said he, in a tone and manner that indicated that he was accustomed to look to God through that Divine Mediator, and that he was practically acquainted with the truth of that scriptural declaration, "To them that believe, Christ is precious."

Seeing his spectacles lying upon his pillow, I said, "There are your spectacles; but I do not think they have brought your Bible: I dare say you would like to read it?" "By and bye," he replied: "I am pretty well acquainted with its contents."

All his fire had now expended itself. I found him articulate so indistinctly, and he appeared so exhausted, that after commending him to the protection of his God and Saviour, I took my leave of him. As I was departing, he said, "You have done your duty by me, I can say without flattery."

Alas! poor soul, would that I had thee here again (if that were not to bring thy spirit from the mansions of rest and peace,) that I might shew thee how deeply conscious I am of not having done my duty! I pray God to pardon my coldness, my inactivity, my general remissness! Yes, much more would I have done for thy comfort, much more might I have learned for my own. But thou art gone! May the impression which thou hast left upon my mind never be effaced. May I learn also more diligently to work while it is called to-day, since the night cometh in which no man can work! Oh how many opportunities of doing or receiving good do we suffer to pass

away, not knowing their value till they are for ever beyond our reach!

On Sunday morning, the knell too well convinced me that my humble friend was no more. I hastened to his chamber. His happy spirit had fled to the bosom of his Maker. He died about two o'clock in the morning without a sigh. His last word was in answer to the question, How are you? "Happy"—a happiness built upon a solid foundation; for, notwithstanding his afflictions in this world, the Saviour was his Friend, the Holy Spirit was his Comforter, and God was his Portion and exceeding great Reward.

I could not avoid adverting in my discourses on that day to the happy circumstances of this departed saint, who, without a friend, excepting those whom Providence had unexpectedly raised up in his emergency, and without any earthly comforts, had so completely divested himself of every murmur and complaint. Surely nothing but Divine Grace could have enabled him thus to triumph in tribulation. It was in the school of Christ, as I have before remarked, that he had thus learned, in whatsoever state he was, therewith to be content.

A very respectable funeral was arranged under the management of the kind friend who at first sheltered him, nor forsook him so long as he continued a tenant of our earth. The corse was followed by a long train of, I think I may say, very sincere mourners; for though his residence in the village had been short, and his station was very obscure, yet his character, wherever he was known, conciliated a degree of affection and esteem, which were the more unequivocal, as they were an unbought, and perfectly disinterested, testimony to virtues which a homely exterior could not conceal or poverty disgrace.

It has been already mentioned, that this poor man was a regular frequenter of Divine worship, and a diligent reader of that holy book which was able to make him wise

unto salvation, through faith that is in Christ Jesus. I add with much pleasure, what might have been anticipated, that he was also, "a man of prayer." The first night of his taking to his straw bed, being exceedingly indisposed, he retired before the men had left their work. Mr. S. missed him from the shop for a considerable time; and going into an adjoining store-room, in which no business was done, he found him in the posture of devotion, praying to his Father who seeth in secret. This no doubt was his constant practice; but as Mr. S. and his men usually quitted work before the old man retired to rest, his habits of secret communion with God were now for the first time discovered. He was one of the last of men to sound a trumpet before him; so that it is impossible to ascertain to what extent he carried his habits of prayer and reading the Scriptures, in addition to those sacred meditations which doubtless cheered his mind throughout the day, in the midst of his solitary and monotonous employment.

In an early stage of our acquaintance, I had learned that he had a considerable taste for versification, and that he used occasionally to amuse his leisure hours by composing a poem. My first step therefore after his decease was to get possession of his manuscripts, of which I found two books of considerable thickness, which appeared to be duplicates. From them I was confirmed in the opinion, if indeed I needed any farther confirmation than what my own eyes and ears had witnessed, that his religious principles were strictly consonant to that holy book which he so much valued, and which he made his companion and guide.

Having already occupied your pages at some length, and knowing with how much difficulty versification, except of a very high order, finds its way into the Christian Observer, I shall be sparing in my quotations; but I must plead for the insertion of the following fragments, which, under all the circumstances

of the case, appear to me far more than passable. I am not, however, so anxious to extract the best specimens of versification as some of those which shew the nature of the writer's principles. Thus in a blank leaf of his Bible is written, "Thomas Hogg, born in Jedburg, 1753."

"Yes—dust and ashes is my proper name:
Ready to perish—is my title clear.

From two poor rebels, I their offspring
came,

My first, my native attribute is fear,
Yet let Thy love on this dark void descend,

All shall be safe—the Three in One my
friend."

The poem ends with a prayer to be
"built up in wisdom and usefulness."

Upon the cover of the book in which he has entered his poems, I find the following passages: "To you, O men, I call, and my voice is to the sons of men." (Prov. viii. 4.) "Hear, for I will speak of excellent things." (Prov. viii. 6.) "Thy statutes have been my songs in the house of my pilgrimage." (Psalm cxix.) "And they sang a new song." (Rev. v. 9.)

I regret that an epitaph which he composed for himself cannot be found. He once repeated it to Mr. S. and promised to give him a copy of it; but death put a stop to that, as well as to many other intentions. His longest poem, which consists of nearly two thousand lines, is entitled "The Flower Knot," or "Guide Post." In a short preface, he states, that "twenty lines or thereabouts were the most I could compose in a week; and sometimes I have written none for half a year or longer." The chief subjects of his poem are thus arranged by himself: "Introduction, holiness, prudence and reason, wit, honesty and decency, sympathy, gratitude, hope, humility, temperance, chastity, passion, power, truth, wisdom, love, faith." He thus opens the poem:

"The muse's ninefold dress why should I
wear?

Not in Apollo's name will I appear.

These let dark minds with swelling
words invoke:

The Spirit's sword will give a surer stroke.

Oh, blessed Father! Saviour! Sublime Lord!

If Thou assist, if Thou thy strength afford,
This curious world and changing place
to see,

Let thy good will, thy presence go with me."

Speaking of holiness, he calls it the soul's "better dress," "pure, heavenly minded, and comely;"—

"The King's highway that leads to every good;

The health of souls: the effect of Jesus' blood;

This is the preparation of the bride,
As she walks homeward by her Guardian's side;

Clear as the moon, and spotless as the sun,

Like royal army after victory won.

A waiting grace cheerful stand or sit,
Bow to our God, or worship at his feet;

This, justly placed the centre of the throne—

Our Sovereign's holy, &c.

* * * * *
Of all excellencies, this most excels,
Heaven is its home, for there it ever dwells.

* * * * *

When Thou bespeak'st in us fair holiness,
The new creation rising forms apace;

Like the small seed inclosed in fertile earth,

Begins to sprout, discovering life and birth;

* * * * *

'Tis but a little mustard seed to Thee,
But oh! it is a world of wealth to me."

KNOWLEDGE.

"The greatest knowledge deepest woe oft brings,

'Tis knowledge fills all hell with bitterest stings."

WIT.

"Pope calls it feather—does he not say right?

'Tis like a custard light; it bears no weight;

But had it not that wiping feather been,
The poet's lines had never shone so clean."

WISDOM AND WIT.

Wisdom on foot ascends by slow degrees,
But wit has wings, and soars aloft with ease."

† Miltonice.

HONESTY.

"When honesty and interest seem to differ,
Let interest go, and resolutely suffer;

* * * * *
Lay all the world's best offerings in one scale,

And in the other put our Father's love,
We know which side will far the heavier prove."

SYMPATHY.

"From God himself where being first begins,

Down to the smallest thread which nature spins,

All living creatures have it for a law.—

* * * * *
In our belief 'tis call'd 'The Saints' communion,'

Including all in one harmonious union.
When one is added to the church below,

The golden harps in heaven rejoice also.
It makes the strongest subject to the weak,

For parents hear when infant voices speak.

In lifeless things 'tis gravity or attraction,

In animals 'tis instinct or affection,
In human nature it is friendly care," &c.

* * * * *

"Were my pen pearl, with ink of liquid balm,

On Ophir's gold to write a heavenly Psalm;

Or what an angel's liberal thought could tell,

I could not speak too much, or sing too well.

None but true children can its form express,

Without its power, none can its glory guess."

Under the head of *hope*, he thus points out the object on which our hope should be fixed under severe affliction.

"There is a Rock, where thou may'st safely pitch

Thy hiding place; where sorrow cannot reach.

There, when around is trouble, thou may'st find

Security of soul, and peace of mind.

Go to thy Father in submission's way.

Blessed are they who make his name

their stay."

* * * * *

He continues speaking of this Christian grace,

"'Tis to the soul, what lungs are to the breast;

There life begins, and runs to all the rest;

The throne on which mortality may sit,
And quiet rest amidst this changing state,
Without it * * * * *
The cross would prove too heavy for
the crown.

Spring up, O well! with living water
flow,
And sweeten all the desert here below!

* * * * *

Some may allege I wander from the
path,

And give to Hope the proper rights of
Faith;

Like Love and Friendship, these a
comely pair,

What's done to one, the other has a
share:

When heat is felt, we judge that fire is
near,

Hope's twilight comes, Faith's day will
soon appear.

Thus, when the Christian's contest doth
begin,

Hope fights with doubts, till Faith's
reserves come in;

Hope comes desiring and expects relief;
Faith follows, and Peace springs from
firm belief.

Just like co partners in joint stock of
trade,

What one contracts is by the other
paid.

* * * * *

We see all things alike with either eye,
So Faith and hope the self same object
spy,

But what is Hope? 'Tis foresight of
redress,

Prospect of ease when troubles down-
ward press;

A distant view of what is wrong
amended,

Pleasure to be attained, or grievance
ended,

'Twixt promise and performance, 'tis
the line," &c.

From whence comes Hope? and where,
or how begun!

It comes from God, as light comes from
the sun.

* * * * *

Yes, O my soul, when troubles strike
thee dumb,

Hold fast thy hope, thy kingdom is to
come.

My fellow-toilers, who still onward
press,

Our hope is in 'the Lord, our Right-
eousness' "

* * * * *

The following lines, although
under the title of *Humility*, are pa-

renthetical, and are quoted princi-
pally with a view of shewing the
pious feelings of the author.

" Art thou unhealthy, or a hapless stran-
ger,

Thy spirits wasting, or thy life in
danger?

Go then to Jesus," &c.

* * * * *

" Thou art the God of mercy, grace, and
love?

My debts forgive, my sins, my wounds
remove;

Number me not with those whom thou
dost hate;

To health add peace; restore my sink-
ing state.

My power is lost, the fault is wholly
mine;

Yet bid me live, the power shall be
thine."

* * * * *

The following passage does not
strictly come under any of the divi-
sions of the poem.

" Oh! that I knew, says one, where I
might find

One of a thousand, who could heal my
mind;

With haste I'd get me to his very seat,
Like weeping Magdalen wash with tears
his feet.

Say, then, what name, what sect should
I profess,

To reach security free from distress?

I bid thee not be favourite Calvinist,

Nor with Arminian would I thee enlist;

Nor peaceful Quaker, nor rude Papist
turbid,

Nor Paper dealer--no, nor Covenanter
serious

There is no need of toilsome pilgrimage

To holy martyr, or renowned sage;

'Tis vain to go to Peter, Mark, or Paul,

Mary, or John, or any of them all.

In heaven or earth there's but one pro-
per name

Can answer thee--'tis Jesus Christ the
Lamb.

To reinstate thy soul, he shed his blood,

His name alone can help or do thee
good.

Lay hold upon his offer, do not fear,

If thou believe, thy pardon's seal'd and
clear."

* * * * *

CONTENTMENT.

" For all the trials which thou shalt abide,
Reckon at last the odds are on thy side.

Upon the earth we make but a short stay,
Why should we grieve for trifles by the
way?

If ought give sorrow on the happy shore
I will be impatience for the cross we
bore."

* * * * *

The particulars which I have been enabled to gather of my humble friend's history, in addition to what has already been related, are very few. He was a name-sake of the Ettrick Shepherd, and a fellow-countryman, but I am not aware that they were related. He was brought up, I find, in a religious family; and in his youth had serious impressions of eternal things upon his mind. These, however, grew feebler by intercourse with the world, although they do not appear ever to have entirely forsaken him. He left his home at an early period of life, and for some time carried hardware about the country. This business becoming unproductive, about fourteen years since he took to the employment in which I found him engaged, making scissar-chains and skewers. Twenty-nine long years had passed, he told me, since he had visited his native place, nor could I learn what had alienated him from his family and friends. A hedge, or a stable, were to him an asylum of peace—the habitation of contentment; for he carried that tranquility within him which was not to be ruffled by the adventitious circumstances of life. The vagrancy of his life necessarily exposed him to much hardship; and his pious soul must have been frequently "vexed with the filthy conversation of the wicked." Whether he had the habit of boldly reproving the sinner, when he daringly violated the laws of his God, I cannot affirm, not having been present on any such occasion; but judging from his ordinary freedom in expressing his mind, and from his courage in sustaining many of the ills of life, I should imagine he would suffer few opportunities to pass of reproving or exhorting, where prudence and discretion mark-

ed out the duty. Sometimes, doubtless, his mind must have been depressed by anxious fears, or disappointed hopes. There were seasons when the "candle of the Lord" did not shine so clearly upon his path as at other times: during such periods he used to sing Addison's beautiful version of the 23d Psalm, to which he added a verse of his own composition, which I have in vain endeavoured to find. He called it the Traveller's Song. It was peculiarly appropriate to his own case, exposed as he was, solitary and wandering, with none to look up to for support or protection, but the Helper of the friendless.

Thus have I presented a faithful, although imperfect, history of a poor man, who, in the lowest depths of poverty, evinced such remarkable contentment and cheerfulness, under severe sufferings, as may well excite us to godly jealousy, and animate us to aspire after like precious faith; a man who shewed no symptoms of a desire to hurry from life, yet was ready at all times to obey his great and final summons, and the practical language of whose life was, "To me to live is Christ, to die is gain."

Reader! how does this simple tale call upon you to adore the Father of mercies, who graciously furnished a poor object, in the lowest depths of earthly misery, with principles capable, not barely of supporting him, but of enabling him to soar far above the afflictions of mortality? No one, I feel assured, can doubt whence this man obtained his transcendent faith. It was of no common stamp: it was not the spontaneous growth of the human heart: it must have come from heaven.

Permit me, then, to remind you, that the same faith which supported him, the same principles by which he was actuated, may be obtained by you. The Divine Spirit, who implanted them in the subject of this memoir, offers to produce them in you. And can I wish you a richer gift? Can I take my leave of you

in a more affectionate manner, than by praying that the same Spirit would make you like-minded with this humble, but exemplary follower of a suffering and crucified Saviour?

W. R.

FAMILY SERMONS.—No. CLXIX.

Luke xviii. 37.—And they told him, that Jesus of Nazareth passeth by.

To whom was this told; and what were the effects of the information? It was told to one, in whose bodily infirmity there was a figure of our spiritual condition; and the effects of the information were an image of the deliverance which we may have through the Redeemer. I ask your attention to this interesting story, that you, “through patience and comfort of this scripture, may have hope.”

We will first attend to the subject of the miracle, which the Gospel records. There are four things concerning him worthy of observation; *first*, his condition—a blind beggar; *secondly*, his application for help, under the sense of his blindness, to Jesus of Nazareth, as soon as he heard of him; *thirdly*, his perseverance, notwithstanding the obstacles which were thrown in the way; and *fourthly*, his wonderful recovery of his sight.

1. A blind beggar.—Can a condition be conceived, more humble, more helpless, more deplorable? In a spiritual sense, it is the condition of every sinner. He sees not God; he sees not salvation; he sees not peace. By the fall, his understanding is darkened. By reason of the film which his iniquities have spread over his spiritual sight, the light of God’s countenance, which shines eternally upon his creatures, is not seen. On the wayside of life, he is poor and blind, dependent for guidance upon any one who will undertake to lead him, and for gratification

upon the pittance of pleasure which he begs of some passion, or the tidings which he asks of the traveller concerning vain and temporal things. “I counsel thee,” says One who alone is worthy to advise, “I counsel thee to anoint thine eyes with eye-salve, that thou mayest see; for thou art wretched, and miserable, and poor, and blind.” So unhappy is the condition of this blind beggar, that when he feels his necessities, he sees not of whom he may ask for help; and when the Saviour passes by, who can restore to him his vision, and satisfy him with bread, he asks through his blindness, “what it means.” And the greatest misfortune is, that he is less anxious to be delivered from his spiritual, than from bodily wretchedness; a disposition, which is illustrated and re-proved, in the second thing to be noticed, concerning the beggar on the way to Jericho.

2. His immediate application for help, under the sense of his blindness, to Him who was able to heal him. “They told him, that Jesus of Nazareth passed by. And he cried, saying, Jesus, thou Son of David, have mercy on me.” Jesus of Nazareth! His fame was now spread abroad. He was approved amply of God, by signs and wonders which he wrought. This blind beggar had heard that by him “the blind received sight, and the lame did walk, the lepers were cleansed, and the deaf did hear, the dead were raised up, and to the poor the Gospel was preached.” Of his character as the Messiah, he had obtained some knowledge, for he addressed him as the “Son of David.” Probably, he had heard of his wonderful compassion, that none who sought of him deliverance from misery, however poor, or friendless, or wretched, were turned away. Perhaps he recollected, without understanding the spiritual import, that in the days of the “Son of David,” the eyes of the blind should be opened. At any rate, he who might heal him was passing by. He would not wait for a better op-

portunity. He would not stop to calculate the probability of success. Without asserting any claim to his help; yea, with a consciousness that he had nothing to give, in compensation for his cure, he immediately cast himself upon the pity of the Redeemer: he cried, "Jesus, thou Son of David, have mercy on me." And thus should the blind beggar in the spiritual sense, seek for deliverance. The fame of Jesus, as the Saviour of sinners, has been spread abroad through all ages. Prophets have proclaimed it. Apostles have declared it. His own miracles of grace have testified it. By raising him from the dead, God hath also approved him unto all men, as his messenger to this lower world, to give salvation to its sinful inhabitants, by the remission of sins. Destitute of the joys and benefits of the light of life, exposed to innumerable perils and privations, poor and friendless, shall sinful men, when this Messiah, who is "mighty to save," passes near them, neglect to call upon him—defer to seek his help? What though they have no claim to his assistance! What though they cannot remunerate his love! He offers his mercy "without money, and without price." With confidence in the fame they have heard of his power, and the declarations the Almighty hath given of his authority, they should stretch out their hands to him as needy supplicants, and beg the mercy which is Jehovah's alms. "Jesus, thou Son of David, have mercy on us." They will not cry in vain, if they imitate the blind beggar in,

3. The third thing to be noticed in him; namely, his perseverance, notwithstanding the obstacles which were thrown in his way. "And they who went before rebuked him that he should hold his peace; but he cried so much the more, 'Thou Son of David, have mercy on me.'" Great, and innumerable are the difficulties which sinners may have to surmount in coming to Christ. How shall I, says one who is poor and naked,

mean and despised, look for a place in the church of the saints, or expect any notice from the ministers of the sacred pools? What! says an uncharitable multitude, concerning the ignorant and stupid, the blindest and poorest beggars by the way side; can these expect to attract the attention of the Son of God, and to be made heirs of his covenant, and of the household of the Most High? Hold thy peace, wretched sinner, said the adversary; cease from thy prayers, thy hopes, and thy inquiries. Canst thou hope for deliverance, whose sins have caused thee to be given up to blindness, who art too wicked to be regarded by God! Thus, the world derides; conscience intimidates; the adversary terrifies. But a sense of his dangers and miseries, and confidence in the power and mercy of the Saviour, will render the sinner importunate and persevering in his prayers. The pressure upon him of his miseries and danger, together with his apprehension of the power of the Messiah to set him free, will not suffer him to remit his importunity. He will supplicate so much the more earnestly, as God the longer deferreth to deliver him. Like the blind man in this Gospel, whose perseverance is recorded for our instruction, obstacles and delay will add strength to his cries; he will continue to call till Jesus hears him.

4. The success and happiness of such perseverance, are taught us in the fourth thing we have to notice, concerning the subject of this miracle—the wonderful recovery of his sight. "And Jesus said unto him, Receive thy sight; thy faith hath saved thee. And immediately he received his sight, and followed him, glorifying God." Who can forbear to picture to himself the joy which now rushed as a torrent over the blind beggar's heart? The sun in the heavens he saw with delight and wonder; the face of nature transported him with its beauty and sublimity, and the relations and proportions of all its parts. He gazed upon the fair colours of the flowers,

which had refreshed him with a fragrance that came from objects which he could not behold. He lifted his eyes with admiration to the source of that heat which had sometimes imparted to his impoverished frame a genial warmth, with the origin of which, and its transcendent glory, he was unacquainted. He felt, too, free. He saw the face of man. He walked without a leader. What wonder that he clung to the Being, who had given him such independence, and opened to him such views and hopes! Well might "he follow Jesus, glorifying God." This is but one of many instances, in which our Lord seemed not to hearken to the prayer of the poor destitute, till their earnestness had been proved, and their faith and perseverance manifested. And as the importunate widow overcame, by her continual supplications, even the unjust "judge, who feared not God, nor regarded man," so God will help the needy who cry day and night unto him, though he bear long with them. Nor will their joy and the sources of their happiness be less than the blind man's, when he turneth him unto their prayer, and granteth their desire. His reconciled "countenance," they will behold pleasant and glorious, "as the sun shining in his strength." Faith, and hope, and charity, and all the objects of the moral world, will be seen in all their beauty, and grandeur, their proportions and relations to each other. They see man in his true character and destiny. They feel their spirits free. They lift up their eyes, and a heaven is seen above, ethereal, unbounded, glorious; and, beyond the reach of their spiritual vision, they imagine regions of immortality, where God dwells. To these regions they hope to come. Of the joys of this immortality, the restoration of their sight is a pledge to them that they shall one day share. And how shall they forbear to follow Him to whom they owe this "great salvation?"

From Bartimeus, we turn to Jesus of Nazareth; from the conduct of the blind beggar, to the conduct of the Son of God, who gave him sight. Three things here deserve our consideration; the extent of his benevolence, his gracious condescension, and his ascription to the blind man's faith of the salvation which he found.

1. The extent of our Lord's benevolence is worthy of remark. It embraces the whole human race. The rich and honourable counsellor of Arimathea and the blind beggar on the way from Jericho are alike observed by him, and have his regard. In like manner, his redemption embraces all mankind. The penitent Magdalen shares it with faithful Abraham. No sinner is so far removed from God, that he may not be brought nigh by the blood of Christ. Poor blind man by the way side, despair not to call upon Jesus, if he come in thy way. He died for thee.

2. Another thing remarkable in the conduct of our Lord is, his gracious condescension. He "stood, and commanded him to be brought unto him; and when he was come near, he asked him, saying, What wilt thou that I should do unto thee? And he said, Lord, that I may receive my sight. And Jesus said unto him, Receive thy sight; thy faith hath saved thee." The Son of God, the heir of all worlds, stops on his way to hearken to the prayer of a blind beggar; he calls him to him, and enters into an inquiry concerning his wishes and his wants; and this for our instruction, that when awed by the greatness of our Creator, and overwhelmed by the distance between him and us, we may be encouraged to call upon him, and hope in his name. The blind man put confidence in his goodness, and obtained his desire.

3. It is important to be observed, that the faith of this suppliant procured him his relief. The Scriptures give us no example of any blessing obtained from our Saviour without

this quality. "If thou believest." "All things are possible to him that believeth." And again: "O woman, great is thy faith; be it unto thee even as thou wilt." And here, in the case before us, Jesus said unto him, "Receive thy sight, thy faith hath saved thee." Awakened sinner, wouldst thou share the mercies? come unto him, believing that thy God hath sent him into the world for thy redemption. Have confidence in his goodness, and the sufficiency of his power to save thee. If there were no other reason why faith should be required of thee, it were a sufficient and an awful one, which St. John hath given; "He that believeth not God, hath made him a liar; because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life, and this life is in his Son."

Brethren, the application of this interesting portion of Scripture is to yourselves. God has placed you, though blind and poor, in the way in which you may hear of his Son the Redeemer. When you hear the voices of the prophets, and the movements of the types, and the sacrifices are set before you, do you ask what it meaneth? "Jesus of Nazareth passeth by."—When the Church calleth you to joy in a Christmas, to keep a Lent, to solemnize a Good Friday, to observe an Easter, to celebrate an Ascension, do you ask what it meaneth? "Jesus of Nazareth passeth by."—When the altar of God hath upon it its white covering, and there are placed thereon bread and wine, and the priests stand by it, in deepest humility and highest adoration, do you ask what it meaneth? "Jesus of Nazareth passeth by."—Are your desires to go to him for the salvation you need, restrained by your fears, or the opposition of the enemy, or the cavils of an evil world? Rise, he calleth you.—Are you guilty? He calleth you to pardon.—Are you feeble? He calleth you to grace.—Are you afflicted? He calleth you

to consolation.—Are you mortal? He calleth you to eternal life. "Come unto me," saith he, "all ye that are weary and heavy laden, and I will give you rest." Be not deterred, then, by the difficulties in the way. Lay aside the upper garment of your own sufficiency. It may entangle you in going to Jesus. Think not of your claim to his help. Regard not your inability to compensate him for your cure. Have faith in his character. Have faith in his pity, and his power. His name is Saviour. Contemplate him by his name, and cry to him perseveringly, "Jesus, thou Son of David, have mercy on me." He standeth still when the poor calleth; "he also will hear their prayer, and will help them." *Amen.*

* * The foregoing sermon is taken from Bishop Dehon's discourses (vol. II. number lxxxvi.) We have copied it the more willingly, not only from the interest expressed by many of our readers in this lamented writer, and to compensate for the rapid notice and brevity of extract to which our limits confined us in the review of the second volume of his work, but as containing an affecting invitation to sinners to "come to Jesus to be healed,"* and as exhibiting a pleasing illustration of the scriptural character of the Bishop's sentiments, with little or no need for those occasional exceptions which have been mentioned as sometimes necessary in reading the pages of some of our most eminent divines. In transcribing the sermon, we have not thought ourselves at liberty to make any alterations or additions; and we have only made one brief omission of a sentence which appeared to us not clearly intelligible, and which might

* This is the title of the sermon in the American edition, from which we have copied; the running title is simply, "Come to Jesus." In the London edition, the title is altered to "The Healing of the Blind."

have been liable to misapprehension in a family sermon.

To the Editor of the Christian Observer.

It is deeply to be lamented, that the church of Christ should ever be divided by mere party names, or that its true members should on any occasion be more ready to shew their controversial badge, "I am of Paul, and I of Apollos," than the common uniform of their holy profession—"and I of Christ." The terms "orthodox" and "evangelical" seem at present to marshal the two leading divisions of opinion in our church. But are not the terms convertible? Can a man be an orthodox churchman without being evangelical; or an evangelical churchman without being orthodox? To bring the point to the test of experiment, I subjoin the following character of "an evangelical minister," which was sent to a lady who had desired a definition of that term; and I would humbly request to know what it contains that is contrary to orthodoxy, or why any *truly* orthodox churchman should shrink from the unmerited reproach which the expression "evangelical" is often intended to convey. Change the word evangelical for orthodox, in its proper sense, and the description will be equally appropriate.

VIGIL.

The expression *an evangelical minister*, when *justly* applied to a clergyman of the Church of England, means, or should mean, one who, believing the doctrines contained in the sacred Scriptures, as expounded in the Liturgy and the Thirty-nine Articles—to the belief and maintenance of which he has pledged himself at his ordination,—preaches in conformity with them; enforcing the doctrines of the fall of man, and the corruption of human nature; the incapacity of mankind, in their natural state, to discern spiritual things, or to do works acceptable to

God; and the necessity of a holy change of heart, as the principle of a moral change in conduct. He maintains that salvation is wholly of God's grace, through faith in Christ Jesus; and not of man's works or deservings. He shews the necessity of an atoning sacrifice to put away sin, and exhibits the office of the Holy Spirit in the renewal of the soul and the reformation of the character. He holds the necessity of good works, not as the precursors of faith, or the procuring cause of salvation, but as the necessary result and evidence of faith implanted and salvation bestowed. An evangelical minister is himself the subject and the example of the truths he preaches. Religion is with him a matter, not of hearsay, but of personal experience. Being "moved by the Holy Spirit" to take upon him the sacred office, he depends on that Divine Agent for the success of his commission, and the reception of the doctrines which he delivers. He is described in Scripture as "a fellow-labourer together with God," and his business is "to gather into the fold of Christ the wandering sheep of his flock out of this naughty world." He knows, that since the Fall, "the whole world lieth in wickedness," in the sleep and death of sin, under the bondage of satan, and yet unconscious of their state; and that "the carnal mind is enmity to God, and opposed to all his gracious dispensations;" and, therefore, he willingly submits to be misunderstood and reproached, like his Divine Master, in his efforts to bring men to the knowledge of the truth, and to turn them from the power of satan unto God. He preaches the duties of the Christian as distinctly and minutely as his privileges; not shrinking from the constant declaration, that they who have believed should be zealous to maintain good works, and that Christ died expressly to purify to himself a people zealous of them. I will only add, that he practices what he preaches; that

"he renounces the pomps and vanities of this wicked world, and all the sinful lusts of the flesh; that he believes all the articles of the Chris-

tian faith; and that he strives to keep God's holy will and commandments, and to walk in the same all the days of his life."

Miscellaneous.

LETTERS WRITTEN DURING A JOURNEY THROUGH NORTH AMERICA.

(Continued from last vol. p. 764.)

Natchez, State of Mississippi.

I now resume the afflicting subject on which I was addressing you. An extensive Slave-trade is carried on between these regions and those western parts of the States of Virginia, Maryland, the Carolinas, and Georgia, in which they find it more profitable to breed slaves for the market, than to raise the appropriate produce of the soil. I have already mentioned the numerous gangs which I continually fell in with in my route from the Atlantic to the Gulf of Mexico; and I have understood that from Maryland and Virginia alone, from 4000 to 5000 per annum are occasionally sent down to New Orleans; a place, the very name of which seems to strike terror into the slaves and free Negroes of the Middle States. I was asked by a very intelligent free Black servant at the house where I lodged in Philadelphia, to tell him *really* whether the free Negroes whom the Colonization Society were professing to send to Africa, were not actually sent to New Orleans; as it was said, that as soon as the vessel was out of sight of land, she steered her course thither; that he knew there were friends to the Negroes in the Society, who would not agree to deceive and sell them, but he thought they might be deceived themselves, and that nothing but this apprehension had prevented him from offering to go to Africa, as he much liked the plan.

Instances are not rare of Slaves destroying themselves, by cutting

their throats, or other violent measures, to avoid being sent to Georgia or New Orleans. An instance is on record of a poor Black woman, in the winter of 1815, torn from her husband, and destined for transportation to Georgia, throwing herself at day-break from the third story of a tavern in Washington; and slaves are marched in open day in manacles, on their melancholy journey southward, past the very walls of the Capitol, where the Senate of this free Republic, conduct their deliberations. Indeed, this trade between the Middle and Southern States has given rise to the horrible practice of kidnapping free black men, and has introduced into the heart of a country pre-eminently proud of her free institutions, a sort of tegria, or man-stealing, which one had hoped was confined to the deserts of Africa. It is stated by Mr. Torrey, an American physician, in a work which he has published, called "*American Slave Trade*," that under the existing laws, if a "Free Coloured man travels without passports certifying his right to his liberty, he is generally apprehended, and frequently plunged (with his progeny) into slavery by the operation of the laws." He observes; "The preceding facts clearly exemplify the safety with which the free-born (Black) inhabitants of the United States may be offered for sale, and sold, even in the metropolis of liberty, as oxen, even to those who are notified of the fact, and are perhaps convinced that they are free."

But why do I enter into these sad details? Is it to reproach America with a stain with which our own im-

maculate country is unsullied? I have not so forgotten the nature of our own colonial bondage, nor the melancholy fact that Britons first introduced slavery on these western shores.

Is it, then, to place her capital in humiliating contrast with the metropolis of my native land? I can see no distinction in principle between selling a gang of Negroes in the city of Washington, and executing in the city of London a bill of sale of a similar gang in our own West India islands.

Is it then to stigmatize slave-holders in general, as lax in their moral principles, savage in their dispositions, and dead to every feeling of justice and humanity? Nothing is farther from my intention than to insinuate an imputation so belied by facts. Among those who have the misfortune to be slave-holders, I can number some of the most enlightened and benevolent individuals it has ever been my lot to know. And were it otherwise, can I forget that General Washington was a Virginian slave-holder?

Why, then, do I enter into these sad details? why but to disclose to you the innate deformity of slavery itself, the evils inherent in its very nature; to exhibit to your view the dark aspect which it assumes, and the horrid atrocities which it gives birth to, even under a government pre-eminently free; in the bosom of a young and enlightened people, and in the broad daylight and sunshine of benign and liberal institutions. And is this a system which England and America, pre-eminent among the nations, can justify and uphold? Is this a system which they are willing to perpetuate? Is this a system which in our day and generation, a day and generation of Bible Societies and Missionary Societies, we can be content to hand down to posterity without one note of reprobation, one evidence of contrition, one step towards its ultimate, even though remote, extinction? Do we glory in having abolished our

Slave-trade, and shall we smile with complacency on slavery itself? Shall we, the younger sons of our highly favoured island, glorious in arts and arms, resplendent with literature and science, but yet more resplendent with the flame of philanthropy, and most of all with the bright light of Christianity,—shall we deem it sufficient to glow with admiration of the labours of our illustrious compatriots, instead of stretching forward to catch their mantle, imbibe their spirit, and humbly, but resolutely, follow up their work?

If to reduce the African to slavery was a violation of his natural rights, to hold him in bondage one moment longer than is necessary to prepare him for freedom, is to perpetuate and participate in the injustice. And what though the sacrifice should be a costly one, and the task of emancipation perplexing and difficult? no sacrifice is so costly as the sacrifice of justice and humanity; no expectation more unfounded and puerile than that of returning without pain and effort from the dark and devious labyrinths of error.

“Facilis descensus Averni;
Sed revocare gradum superasque evadere
ad auras,
Hoc opus; hic labor est —.”

But even if principle did not require the sacrifice, an enlightened view of self-interest would suggest it. If the Gordian knot be not untied, it will be cut. “I tremble for my country,” said the late President, Mr. Jefferson; “I tremble for my country, when I reflect that God is just.”

And who that views with a dispassionate eye the state of our West India colonies, and of the slave-holding states of America, can imagine that the present system of things there can be of very long duration. That emancipation is a most difficult and perplexing problem I readily admit; but that it is visionary and impracticable no one can maintain who believes slavery to be at variance with the laws of our Creator, and obedience to his laws the

duty of his creatures. And are there no instances on record to prove its practicability? none in the cotemporaneous history of the South American provinces? none in the annals of the United States? none in the gradual revolutions of society in Europe? none in the progress of liberty in Great Britain herself?

In the New England States, once polluted with slavery, not a trace now remains of that odious system; and even so long since as the year 1770, in a suit on the part of several Slaves in Massachusetts against their masters for their freedom, and for wages for past services, the Negroes obtained a verdict, which gave a death-blow to slavery there. In New-York and Pennsylvania, emancipation has been proceeding systematically for years, and in three or four years the fixed period will arrive when it will be complete. In other parts of America, slavery exhibits itself in those intermediate and transitive states, which are at once a gradual approach to freedom, and an excellent preparation for it.

In England, slavery, which once blackened her fair fields, "was not ploughed up by revolution, or mown down by the scythe of legislative abolition, but was plucked up, stalk by stalk, by the progressive hand of private and voluntary enfranchisement. Slavery ceased in England only because the last Slave at length obtained his manumission, or died without a child. Why, then, should not the future extinction of slavery in the colonies be accomplished by the same happy means which formerly put an end to it in England—namely, by a benign, though insensible, revolution in opinions and manners; by the encouragement of particular manumissions, and the progressive melioration of the condition of the Slaves, till it should slide insensibly into freedom?" Not that the planters should be required to manumit their Negroes, especially on a sudden, without compensation. It would be robbery, under the garb of mercy,

to compel one class of individuals to atone for the injustice of a nation. But the planters may, and ought, to be required to adopt such plans for improving the social, moral, and intellectual condition of their slaves, as may, and will, facilitate their ultimate emancipation. That much remains to be done in this respect in America, is evident from the facts I have detailed, from a cursory glance at the Code Noir, and from the general neglect and discouragement (not, however, without many exceptions) of education and religious instruction among the Negroes. That still *more* remains to be done in our own *West-India islands*, is evident from the non-increase, or scarcely perceptible increase, of the numbers of the Negroes, while in the country from which I am writing, in a climate much less favourable, and in occupations at least as deleterious, they multiply at the rate of three to five per cent. per annum. The annual returns now making will shew the precise ratio.

Last Sunday at the church (till lately there was no church here,) two Methodist ministers from Ohio preached, having stopped here on their way down the river to New Orleans with produce. At the close of the service one of them rose, and said, that they did not come there to interfere with the institutions of society, or to excite commotion or confusion, but that it was their wish to address the Black population in the evening, if the planters should make no objection; that they knew it would not be generally agreeable to the planters, but they called upon them solemnly to consider the dreadful responsibility they would incur if they prevented their Negroes from hearing the message sent by our gracious Creator to the whole family of the human race. A deep silence followed, no planter opposed, and, to the surprise of many present, the ministers were allowed to preach to the Slaves.

I lately saw in the newspapers a notice from the mayor of one of the

principal cities in the South, presenting an extract from the law which prohibits the instruction of Slaves, expressing his regret to observe that this law had been infringed upon in several instances lately, by teaching the Slaves to read and write; and declaring his intention to inflict the penalty if the offence should be repeated. And yet in the Northern States among the most astonishing objects which I saw were the schools in which some hundreds of free Black Africans were receiving the elements of a somewhat liberal education, and where they exhibited both industry and intelligence.

I am sure I shall not have wearied, however much I may have afflicted you, with the foregoing communications; but it is time I should now turn to other subjects. You ask me to inform you at what price a planter can afford to sell his cotton. To this question it is difficult to reply without entering into many particulars; since, paradoxical as it may appear, the expenses of production depend in a great measure on the current value of cotton, and follow the more material fluctuations in its market price. Thus, when cotton rises, the value of negroes advances in about the same proportion. Indian corn, their principal article of subsistence, follows, but at a little distance, because it can be imported from other states; and land at a still greater, because almost every planter possesses more than he actually cultivates. Corresponding effects are produced by a fall of cotton in foreign markets. It is evident, therefore, that a planter may realize at very different prices of cotton the same interest in his capital, understanding by his capital the sum which his land and Negroes would command at the respective periods, or which it would be necessary to invest in land and Negroes, in order to produce the same quantity of cotton. Alterations in the value of cotton, therefore, affect *the value of his capital*, but not the rate of interest, which he derives from it;

and fifteen cents per lb., when the value is reduced one half, may afford him the average prices of stock in the country in which he resides, as certainly as thirty cents before the reduction. The expense of clothing the Negroes is almost the only element in the cost of production of cotton, which does not follow its fluctuations in value, and this is too insignificant to require notice. Could land and Negroes, therefore, in any particular country be applied to no other purpose than the production of the subsistence of the labourer and of cotton, the planter might afford to sell his cotton, or, in other words, have an inducement to cultivate it, at any price (three or four cents, for instance) at which his crop would leave a surplus after paying the expence of clothing his Negroes; a sale of his land and Negroes being on this supposition impracticable, and his only choice lying between a small profit and none. This, however, is no where *absolutely* the case; and in order, therefore, to judge of the probability of an increase or diminution in the culture of cotton, it is of less consequence to inquire into the cost of production at any particular time (which may be easily ascertained, the items which compose the cost of production being taken at their current rates) than to ascertain the lowest price at which cotton would yield as large a return as other articles which might be substituted in its place. The price of other articles, therefore enters essentially into the question, and any permanent rise or fall in the price of these would have the same effect in increasing or diminishing the growth of cotton, as a rise or fall in the price of cotton itself. For instance, if indigo at one dollar per lb. and cotton at fifteen cents per lb. afforded an equal remuneration to the planter, it might be a matter of indifference to him which he should cultivate; but if indigo permanently advanced to two dollars, or cotton permanently fell

to ten cents per lb., the culture of indigo would be materially increased, and that of cotton proportionably diminished. Now to apply this to the actual situation of the United States—In South Carolina and Georgia, the principal articles of culture at present are rice, a little tobacco, Indian corn, and cotton. The tobacco and rice lands *are not generally* suitable for the culture of cotton, and it is not likely that any probable variation in their relative value would lead to any material alteration in the relative extent of their cultivation. The soil, however, most suitable for the culture of cotton, is very congenial to the growth of Indian corn. If therefore, we could conceive of a foreign demand for Indian corn so extensive as to sustain it permanently at a price which would leave a greater profit than the culture of cotton, the cultivation of the latter would no doubt decline. This, however, cannot be anticipated, as the enormous quantity which would be raised would soon depress the price, and the foreign markets would ultimately be supplied by those states which possess as great, or greater advantages, for the cultivation of Indian corn, and are less adapted for the production of other staples. It does not, therefore, appear probable (the cultivation of indigo having been abandoned, and that of hemp easily overdone), that there are articles of produce which in Georgia or Carolina could be substituted for cotton, even though that article should decline considerably. It is possible, however, to transport the Negroes to other states; and it is necessary, therefore, to inquire whether any culture in the neighbouring states would afford an inducement to migration in case of a material decline in the price of cotton. Sugar, and perhaps sugar only, does afford such an inducement; but its growth is limited by a certain latitude, and there is a regular supply of Slaves from Virginia and North Carolina not previously employed in the cultivation

of cotton, and more than equal to the annual demand for the culture of sugar. Some of the spare lands on the plantations is generally applied to the growth of Indian corn, for the subsistence of the Slaves. Their subsistence on a cotton plantation may be regarded as costing the planter little or nothing, since his Negroes could plant one third more cotton than they can pick. The Indian corn, therefore, is obtained from land which would otherwise be unoccupied, and labour which would otherwise be unemployed. A very high price of cotton, indeed, will tempt the planter to buy his Indian corn, and plant more cotton; but this requires a degree of cruelty, in overworking the Slaves in the picking season, which many are unwilling to exercise, and most are ashamed to avow. Many of the small planters told me that they were always uncomfortable when cotton was high; as they put their families, as it were, on short allowance, and adopted a system of saving and scrambling, for the inconveniences of which their profits did not compensate. A very low price of cotton might, on the other hand, lessen the stimulus to exertion and privation; but the planters are very generally in debt, and are therefore compelled to activity in order to preserve their estates in their own hands. Those who wish an idle agricultural life, remove to the *cultivated* parts of the western country.

It is one of the inconveniences to which slave-holders are exposed (especially where the range of the articles to which the climate is favourable is limited) that they are constantly liable to a great extinction of capital by a reduction in the foreign market of the value of the articles they produce. The cost of production in that country, which can supply the articles at the cheapest rate and in sufficient quantity, fixes the price to which all the others must conform. Now if that price be insufficient to remunerate the cultivator by *free labour*, he discon-

tinues the cultivation, and dismisses his labourers. The cultivator by *slave labour*, on the contrary, being compelled still to maintain his Slaves, continues also to employ them; but the value of the articles being reduced, the value of *man*, the machine which produces them, is depreciated nearly in the same proportion, and this depreciation may proceed so far, that the labour of a Slave is worth so little more than his maintenance as to afford no recompence to his owner for care and superintendence. In the progress towards this state of things, manumissions would multiply rapidly, for they would cost little; experiments would be made favourable to the freedom of the Negro; many Slaves would become free labourers, and slavery would verge towards its termination.

Does not this view of the subject throw a gleam of hope on the dark picture of slavery? If the free labour of the East can produce cotton, rice, and sugar as cheaply as has been stated, may it not undermine, and gradually exterminate, the slave labour of the West? The indigo of Carolina, long the staple of that state, has for many years been entirely superseded by the cheaper indigo of India. Upland cotton in Carolina and Georgia has fallen, in less than four years, from thirty to fifteen cents per lb. and principally by competition, actual and prospective, with the cotton of Surat and Bengal. Sugar is now resorted to wherever the planter has sufficient capital, and his estate is within the latitude favourable to its production; but for this article legislative support has already been secured by protecting duties.

Nor is it from free labour only that the West-India and American planters have much to fear. They have already most formidable competitors in those colonies into which the importation of Slaves is still admitted. But I will not pursue the subject. I will only add, that the great revolutions which the natural course of

events is silently effecting in the West, are calculated to rivet the attention both of the planter and of the philanthropist, and to inspire each of them with feelings of the most intense interest, though not a little differing in their complexion.

I must not forget to tell you, long as my letter is, that this place derives its name from the Natchez, a celebrated tribe of Indians extinguished some time since with circumstances of peculiar cruelty. Dr. Robertson describes them as distinguished from all the other southern tribes by hereditary rank, and the *worship of the sun*. The Choctaws, of whom there are nearly 20,000 in this state, often pay us a visit. I have not mentioned, either, that in consequence of the fever last year, more than half of the families seem to be in mourning; and instances have been mentioned to me of great generosity on the part of the planters towards those whom the ravages of death have deprived of their natural protectors, and left orphans and destitute.

We hope to set out in a few days on horseback, through the Indian country, to Richmond, in Virginia.

(To be continued.)

To the Editor of the *Christian Observer*.
Your pages have often been employed in tracing the varieties in the *quality* of our national sermons, from the highest Supralapsarianism through all the stages of Calvinism, Baxterianism, and Arminianism, to the very limits of Pelagianism and semi-Popery. Would you be pleased to indulge a constant reader with an answer to a query which I venture to propose, respecting the *quantity* of these pulpit exertations? By what process, at what periods, and for what purpose were our national sermons cut down from a length of, perhaps, an hour and a half, to one-sixth of that portion of time and space? Did the innovation begin with the abolition of the hour-glasses

which used to be found in our pulpits, and by which a divine, who had preached for an hour upon the sin of drunkenness, was enabled to indulge his wearied hearers with the pleasantry of "giving them another glass?" Long sermons certainly used not to be confined exclusively to Calvinists or Puritans, for many very gentle and "moderate" divines of former times will be found sufficiently prolix. I am inclined, for various reasons, to think, that the general introduction of written, for "free," sermons was one great cause of the curtailment; for if the difficulty of compression, or the "love of hearing oneself talk," might operate a little in the one case, an aversion to the labour and study necessary for writing a long discourse, might operate at least as powerfully in the other. In our own day, matters are generally managed by a sort of equitable compromise between the preacher and his congregation, so as to attain a golden mediocrity; few respectable divines being now either so self-indulgent as greatly to defraud us as to *quantity* in our weekly portion of spiritual aliment, or so unconscious of the frailties of their hearers as to detain them beyond those reasonable limits which the circumstances of the case impose. The following anecdote, from Bishop Newton's auto-biographical detail, may perhaps cast a ray of light on the subject of my query: it will at least shew what by many is considered as *one* ingredient in a "good" sermon.

"When Dr. Newton waited upon the Archbishop at Kew, his grace informed him, that, among other things, the king [George II.] had said, that though he had no reason to find fault with the length of Dr. Newton's sermons, yet, as he would now preach oftener before him, he must desire that he would be *particularly short*, especially on the great festivals; for he was an old man, and, if the sermon was long, he was in danger of falling asleep and catching cold; and it would also fatigue

him too much, especially on those days when he was afterwards to come down into the chapel to receive the sacrament. The doctor had before taken care in his sermons at court to come *within* the compass of *twenty minutes*; but after this, especially on the great festivals, he *never exceeded fifteen*; so that the king sometimes said to the clerk of the closet, '*A good short sermon.*'"

Our late revered monarch was more tolerant than his grandfather on the subject of sermons; at least I never heard that goodness and shortness were with him inseparables in a pulpit discourse. With our long liturgy, and the addition, perhaps, of chaunting, singing, or occasional services, I certainly will not undertake to defend sermons of an hour long; nor am I sure that a congregation will in every instance listen with interest to a discourse even of three-fourths of that length; but I would humbly ask, whether the scanty measure of fifteen or twenty minutes is at all worthy of the importance of the occasion, or sufficient to satisfy the necessities or wishes of a congregation hungering for "the bread of life." If a sermon is really "good," it will bear to be a little "long;" but *bad* and *long* together are singularly displeasing and unprofitable characteristics either in a sermon or any other composition; and I therefore hasten to avoid *one* of them, if I cannot the other, by abruptly concluding this paper.

QUERENS.

To the Editor of the Christian Observer.

I TAKE up my pen in the hope that I may call your attention strongly and pointedly to a series of articles which have lately appeared in the *Edinburgh Review*, and of which the tendency is obviously to inflame the painful discussions which unhappily prevail within the pale of the Church of England, by pretending to advocate the cause of one or other of the parties concerned against the

rest. Permit me to add, as my reason for conveying my sentiments through the medium of the Christian Observer, that I know of no publication so likely to counteract effectually the tendency of these incendiary schemes, and to allay the irritation they are calculated to excite, as one which has been uniformly distinguished by its Christian spirit of moderation.

Whatever unfortunate differences of opinion may divide the followers of the same Divine Master, and the members of the same church, let us unite in opposing the uncalled-for interference of those who wish for our general destruction, and would gladly cheer us on to "bite and devour each other," with an intention directly contrary to that which dictated the apostolic warning, and in the confident hope of the natural issue, "that we may be consumed one of the other." It is surely no less a folly and a scandal now than it was in the primitive ages for brother to go to law with brother, and "*that before unbelievers*;" for I presume such writers as these in question will not very warmly maintain their title to orthodox Christianity. Let those whose cause seems for the moment favoured by such treacherous auxiliaries reject the "*dona ferentes*," and utterly disclaim so dangerous an alliance. The consistent friends of Christian moderation can have no sympathy with writers who raise the cry of liberality, for the purpose of converting it into the war-whoop of party and personal railing, with the intolerant advocates of toleration, or the dogmatical disputants for free inquiry.

I am particularly anxious to see a proper stigma of reprobation attached to the attack on the present Bishop of London, in the last Number of the journal in question. Whatever differences of opinion may exist on particular interests, or points of ecclesiastical polity and discipline (and surely in these wise and good men *may* differ, as we find was the case even in the primitive and apo-

stolic age,) I know that I only echo the general voice of every intelligent and well-disposed member of the community in asserting, that but one common sentiment of high respect for the personal and intellectual character of this learned and amiable prelate is entertained, as well by those who may be far from coinciding in all his opinions, as by his own immediate friends; and that the former, no less than the latter, must have witnessed with extreme pain the attack upon him to which I allude.

When, however, such aspersions are made, and in the apparent hope that they may be gratefully received by any members of our common church, neutrality might seem too much like assent. Let, then, all who are truly concerned for the interests, I will not say of the Church of England, but of Christianity, check this system in its commencement, by shewing that they will not lend themselves to become its dupes. The wisdom and simplicity of the Christian character alike disclaim the dangerous and secular policy of intrusting the shafts of religious controversy to the hands of sceptical or party writers, whose natural vocation is to seek not the interests of any, but the destruction of all.

I would, however, indulge the hope, that some good may be permitted to arise from this meditated evil; and that all of us may feel duly humbled for the asperity with which our own internal discussions may too often have been conducted, when we witness the eager interest with which our common opponents enter the arena of our conflicts. May their intended policy teach us our true interest, which in this, as in all things else, coincides with our religious duties! and above all, may the One Lord and Master of our spiritual Zion overrule all attempts at destruction from without, to the repairing of the breaches within, converting that into the consolidation of our strength which is designed to undermine it!

To the Editor of the Christian Observer.

LEADHILLS and Wanlockhead are considerable mining villages, situated about forty-six miles south-west from Edinburgh. Their distance from each other is scarcely an English mile. Leadhills is situated at the south-western extremity of Lanarkshire; Wanlockhead at the north-east of Dumfriesshire. The population of Leadhills is from 1100 to 1200 persons; that of Wanlockhead 1000, including those workmen who live at a little distance from the village. The Earl of Hopeton is proprietor of the mines of Leadhills; the Duke of Buccleugh and Queensberry, of those of Wanlockhead. A lease of seventy years is generally granted to a mining company, and every sixth bar of lead weighing eight stone is paid as rent. No less than 50,000 bars have been raised at Wanlockhead in one year; but on an average for the last thirty years the quantity has seldom exceeded 20,000. The mines at Leadhills are more considerable, and are managed by two companies; the Scotch and the Leadhill mining companies. The former has raised in some years 30,000 bars; but the latter company has not been so successful. The mines were made free from all government taxes by King James the Sixth, on his tour through Scotland. The mines of Wanlockhead were first discovered about 250 years since by some adventurers from England and Wales, who were in search of gold; considerable quantities of which were found in the cavities of rocks and in the rivulets, which descend in great numbers from the hills. Of 40,000 guineas which were once coined at Edinburgh, the largest proportion of the gold came from these mines.

This tract of country is the highest in the south of Scotland, and nothing can be more bleak and barren than its appearance; nor would it ever, in all probability, have been enlivened by one human habitation, but for the leaden ore contained in

its high and heathy mountains. The northern side of Wanlock is terminated at each extremity by a mountain torrent; and the deep casts made by the searchers for gold along the face of this ridge, reaching from Whitecleugh Burn in parallel lines to Limping Burn, give it the appearance of an ancient Roman encampment.—The miners belonging to this district of Scotland are a singularly moral and intelligent race of men; and as there are facts which prove them not to have been always so, they form additional evidence of the good effects resulting from a religious education. As lately as the year 1741, the Sheriff of Dumfriesshire (the late John Goldie, Esq. of Craigmuire) went, escorted by a detachment of military, to quiet the turbulence of the miners; and in 1755, when Messrs. Ronald Crawford and Co., the new lessees of the Wanlockhead mines, took possession, they were resisted by a lawless mob of women, and of men dressed in women's clothes, who dismantled the pits of their rollers, and endeavoured by every species of annoyance to compel the new company to give up their charge. In consequence of these proceedings, the Company procured from the Court of Session a sentence to remove some of the old miners: they then introduced new and more tractable ones in their places, built them houses, and began to conduct the mines upon an improved plan. A Mr. Mason, clerk and agent to the new company, purchased a share of 1500*l.* and entered into their liberal views. He was anxious that the men should never earn less than from twenty to twenty-four pounds a year, which at that time was fully equal to a tradesman's wages.

But the great moral change at present visible amongst the miners appears to have been effected by the introduction of a minister, a schoolmaster, and a village library. It does not exactly appear whether these measures originated with the proprietors or the company; but

they were judiciously and liberally encouraged by both; and their effects I shall give nearly in the words of a gentleman, now a clergyman of the Established Church, a son of one of the miners.

In 1741 a library was founded at Leadhills, and one at Wanlock in 1756. The books purchased by the miners shew in general the purity of their taste; for excepting those which have been given in presents by the proprietors or companies, and 130 volumes left to the library of Wanlockhead by their late minister, Mr. Henderson, the books have been entirely chosen by themselves: indeed, they have a rule to this effect, that honorary members are not to interfere in the choice of books. The library at Leadhills contains at present about 1200 volumes; that of Wanlockhead 900.

As the miners work only six in the twenty-four hours in the mines, and as the barrenness of the soil affords little scope for agricultural pursuits, they have of course abundance of time for reading: and I believe they generally employ it to good purpose; for many of them can converse upon historical, scientific, and theological points so as to astonish a stranger; and even on political questions, they express their opinions, with great acuteness and accuracy. In the present times this last may not by many persons be considered a very desirable direction for the eagerness of the poor after knowledge to take: but I have been the more particular in copying this part of Mr. —'s statement, as it may perhaps help to shew that political knowledge does not necessarily imply political disaffection; since, even in the worst years of Radicalism, the miners of Leadhills and Wanlockhead did not incur the slightest imputation of disloyalty.

The newspapers are devoured as eagerly in these smithies as in any coffee-room in Britain. Every miner who chooses may read them in the smithy; but no one is allowed to

carry them home. The expense individually is trifling; not above 6d. or at most 1s. per annum. Each village has its own schoolmaster and minister; and every miner can read, and most of them can write tolerably well. The emoluments of the schoolmaster at Wanlockhead are a house and small garden, with 25*l.* a-year of salary allowed by the Duke of Buccleugh and the Mining Company, besides what he receives from the scholars. Those who merely learn to read, pay 1*s.* 6*d.* per quarter; those who both read and write, 2*s.*; and those who learn reading, writing, and arithmetic, 2*s.* 6*d.*; and where Latin is added, the quarterly payment is 3*s.*—The income of the schoolmaster at Leadhills is made up nearly in the same manner. The number of scholars in each village is seldom less than 100. Every miner, without exception, seems anxious to have his children educated; and they are in general sent to school at five years of age, and kept there till fit for employment at the mines or elsewhere. There is likewise a sewing-school in each village, where the girls are taught the common branches of needlework.

The clergyman of Wanlockhead receives a house and fuel from the Mining Company, 30*l.* from the Duke of Buccleugh, and 4*s.* from every workman annually; which at present amounts to about 90*l.* a-year. The minister of Leadhills is paid by the Earl of Hopeton and the Mining Companies. There are few dissenters from the Established Church of Scotland in either village; of course the clergymen belong to the Established Church, though they have neither a voice in the Presbytery where they reside, nor in the General Assembly of the church, till they happen to be presented to a parish church. Each village has also its own surgeon, who receives a house and salary from the Proprietors and Mining Company, besides the gains of his practice.

It will thus be seen that these

miners possess many advantages, but especially the inestimable one of an early religious education. From this source arises their future exemplary conduct, which strongly appears in whatever situation they may happen to be placed. It is a question among politicians, whether or not the poorer classes of society should be educated: but whoever will take the trouble candidly to inquire into the effects of education in Scotland in general, and among these miners in particular, cannot but become an advocate for the diffusion of learning. The opinion that ignorance is most easily governed would be disproved, were it only by contrasting Scotland and Ireland with each other.

Many of the sons of the miners, from their early education, acquire a desire for more honourable professions, and by their own industry and application raise themselves to eminence. Many are surgeons in the army and navy. I can particularize two—Messrs. Snipe and Dalzell—who rose to the rank of first surgeon in the squadron or fleet to which they severally belonged; and in the same profession many are settled at home. In the clerical profession, likewise, there are a considerable number; some actually placed as ministers, and others ordained preachers. Many are writers, merchants, or clerks, and several are mechanics of eminence: I may name one in particular, who is the inventor of the steam-boats on the canal from Glasgow to Falkirk. Allan Ramsay, the Scottish poet, was, when a boy, it is generally believed, a washer of lead ore at Leadhills; it is certain that his father was a workman there; and I have often seen the house, or rather hut, where the poet was born.

But the blessed effects of an early good education are no less visible upon the miners in their own spheres at home, than upon those of their sons who have been by its means prompted to aspire to some of the higher professions: indeed, were the conduct

and character of the miners themselves indifferent, they would soon cease to be so anxious as they now are for the advancement of their children in every thing that is praiseworthy; and did they not feel the benefits of a good education themselves, they would not be so desirous to bestow it upon their children. They are not merely an intelligent, but in every respect an exemplary, race of persons, surpassing every other labouring class in Scotland in the correctness of their conduct, as well as in the cultivation of their minds. They are remarkable for honesty and industry. Intoxication is a vice scarcely known among them; even individual instances of it occurring rarely, not perhaps oftener than once or twice in the year, upon some particular occasion: such as when they enter upon a new bargain, when there is a general settlement, which occurs generally only once, sometimes twice, in the year: but even on these occasions intoxication is confined to a few individuals, the generality of the men keeping strictly within the bounds of moderation. Indeed, there cannot be a stronger proof of the sobriety of the people, than the small number of inns or shops where strong liquors or spirits are sold. There are only two houses of this description at Leadhills, and one at Wanlockhead; and the innkeepers in all three of them are themselves miners, a clear evidence that the profits arising from the sale of spirituous liquors are insufficient to enable them to support their families. I shall add another fact, which perhaps even more decidedly proves both their sobriety and their foresight and provident habits. The late Duke of Queensberry having occasion to pass through Wanlockhead about twenty years since, gave the miners five pounds, that they might “drink his health;” but, instead of doing so, they considered that they should equally testify their respect and gratitude to his Grace, and act far more wisely for themselves

at the same time, by making this five pounds the commencement of a charitable fund for the relief of miners when sick, or rendered unfit for working by age, as also for the benefit of their widows. The sum was accordingly thus appropriated, and the principal of the fund now amounts to 700*l*.

Honesty is another excellent trait in their character. Theft is a crime almost unknown in either of the villages; nor have I ever heard of any one of the miners themselves, or any individuals among their families, who was ever accused of it. No person belonging either to Wanlockhead or Leadhills has for many years been tried before a court of justice. I do not indeed say that the inhabitants of these villages are altogether free from vices; but I know of no one particular or glaring vice to which they are addicted.

Industry may be mentioned as another striking feature in their character. The soil is peculiarly sterile, and the heath not unfrequently approaches the very doors of their houses, or rather huts; for, with the exception of the overseer's house, they consist of only one floor, thatched with heath or straw. It is, however, but fair to mention, that though they have a mean outside appearance, they are, generally speaking, kept clean and comfortable in the inside. Situated as they are, the obstacles which present themselves to any thing like a regular system of cultivation are insurmountable; but still the inhabitants, by their industrious application of the pick, spade, and wheelbarrow (for there is not a horse in either village, except those employed about the mines, and those belonging to one of the overseers and one of the surgeons,) have brought as much land into a state of tolerable cultivation, as enables seven-

ral of them to keep two cows summer and winter; and many others, by the same means, are enabled to keep one cow. Most of those who keep two cows are under the necessity of buying fodder for them during the winter. When at Leadhills in October last, another gentleman and myself computed the value of the year's crop of hay preserved by the miners in small stacks, at nearly twelve hundred pounds sterling. I may mention besides, that every family keeps in a state of cultivation a small spot as a garden, or, as it is more commonly called, a kail-yard, in which potatoes, cabbages, and other vegetables are cultivated. I have seen the wives and children assiduously gathering manure for the kail-grounds upon the public roads. Both the men and women employ themselves much in knitting stockings. The women also spin a considerable quantity of woollen yarn and flaxen thread, and get the worsted of their own spinning woven into blankets, and coarse cloth for wearing-apparel, and the thread into webs of coarse linen.

I might proceed to mention, what is the fact, that they are humane, charitable, and benevolent; that they live together in peace and amity, as children of the same family; that I never knew nor even heard of an itinerant beggar belonging to either village; with many other pleasing facts; but the preceding remarks are, I hope, sufficient to shew that they are an intelligent and exemplary race; that the striking improvement in their character has, by the blessing of God been effected by means completely within the reach of all; and that the application of the same means may always be reasonably expected to produce the same effects.

J.

Review of New Publications.

Christian Researches in the Mediterranean, from 1815 to 1820, in furtherance of the Objects of the Church Missionary Society. By the Rev. WILLIAM JOWETT, M.A. one of the Representatives of the Society, and late Fellow of St. John's College, Cambridge: *with an Appendix, containing the Journal of the Rev. James Connor, chiefly in Syria and Palestine.* London: Seeley, and Hatchard. 1822. pp. 454.

WE should feel it our duty to apologise to our readers for not having before noticed this work, had not many of Mr. Jowett's most interesting communications already appeared in our pages during the last four years, independently of several papers from Professor Lee and others, on the various subjects connected with his important discoveries and suggestions. With Mr. Jowett's name our readers must have long been familiar. His connexion with the sphere of labour in which he has now for a considerable period been engaged, appears to have originated in the suggestions of an individual with whose name is associated every thing that is grateful to a Christian mind—the Rev. Dr. Claudius Buchanan. Mr. Jowett had the benefit of much of that individual's highly desirable counsel previously to his undertaking; and perhaps there was no one to whom he could have directed his attention with better effect for a model in those *Christian Researches*, on the issues of which are staked such large interests.

The island of Malta was selected by the Church Missionary Society as the most suitable place of residence for their literary representative; as it commands all the shores of the Mediterranean, and from them an easy access to all the surrounding countries, the religious and moral state of which possesses

peculiar claims on the consideration of Christians. Mr. Jowett's station was not, therefore, to be considered so much one of actual missionary labour, as of investigation and research; he went to feel the way for others, to explore the condition of the people, to examine the difficulties of the work, and to determine upon those measures which, under the sanction and blessing of the Lord of the harvest, might prove most efficient to scatter over those spiritual deserts the seeds of Divine light and blessing. In 1820 Mr. Jowett returned to this country for the restoration of his health, having been absent for the space of five years. The largest portion of this period he had spent at Malta; but a considerable time had been passed in Corfu, and twice he had visited Egypt and various parts of Greece. This volume is the result of his researches; and, although much of his intelligence has been already anticipated by us,* there are yet many statements of more than common interest, to which we are desirous of calling the attention of our readers. The miscellaneous character of the work did not very easily allow of distributing it into very distinct parts; but Mr. Jowett has been careful so to arrange his materials, as that they shall be understood and remembered with as much readiness, as their nature and the quantity of them would admit. There are three general divisions to his work,

* In our volume for 1819, we gave an account of the author's first voyage to Alexandria; his interview with Mr. Salt, the British consul, then in Nubia; and his providential connexion with that extraordinary and useful individual Pearce, and in subsequent volumes, more of his communication from Cairo, in relation to the general state of Egypt and of Abyssinia. See our volume for 1818, pp. 63, 620; 1819, pp. 638, 664; 1820 p. 434; 1821, pp. 57, 459, 433.

in which he considers successively the state of the Christians, the Jews, and the Mohammedans. Under the first he speaks of the Latins, the Greeks, the Coptic, and other Christians in Egypt, and the Abyssinians. There are two other sections, in which he states what he conceives would be among the most useful measures for extending the influence of Christianity among the various bodies of them connected with the Mediterranean, and concludes with various remarks on the state of languages, opinions, and creeds, adding some valuable suggestions respecting new stations for missionary labourers, and the requisite qualifications of such as should compose the sacred "army of occupation."

Of the Latin Church less is said than of the others; for, however interesting it might have been to have exhibited a series of facts illustrative of the opinions and customs prevalent in Roman Catholic countries, the line of the author's research was principally in the Levant: and, indeed, the connexion of this country in early times with the Roman Catholic Church has rendered a fuller account the less necessary. Having, however, alluded to the subject, he shortly refers to the peculiar feature in the practice of this church, that of withholding the Scriptures generally from its members. He seems to think, that in many parts of Christian Europe, where the Romish faith predominates, the Scriptures in some degree begin to be more freely circulated. The facilities for their diffusion differ indeed greatly in different districts; it is in Italy and Austria that the chief efforts have been made to close this source of Divine knowledge to the great body of the people. But we agree with Mr. Jowett, that the distribution of the Scriptures is the measure by which we may most confidently hope to obviate the evils existing in the Latin and other churches.

"It seems deeply and universally to be felt, that it is not merely by conflict with error that we must expect to pro-

mote the cause of truth. Controversy has inflicted many wounds on the church of Christ, but it has healed few. It has long been a matter of ardent desire, that in the place of crimination, defence, and recrimination, which have so long been the instruments most frequently used by Christian combatants, the efforts of good men should be more strenuously and exclusively devoted to the direct work of diffusing sacred knowledge. The public mind appears to have been led, in the course of the later years, to a strong conviction that this will best be effected by the circulation of the holy Scriptures in all lands; an object which possesses this advantage, that of all others it is best adapted to unite Christians in cordial co-operation." p. 11.

We now accompany our author to the consideration of the Greek Church.

If that body of Christians known by the denomination of the Orthodox Greek Oriental Church has been preserved from many of the corruptions of the Church of Rome, we agree with Mr. Jowett in attributing the circumstance to the fact, that in the former church fewer additions have been made than in the latter, from the decrees of synods and councils, to the holy Scriptures, in forming their standard of faith and discipline. Only the first seven general councils are adopted by the Greek Church for this purpose.

In his visit to Smyrna, Mr. Jowett gave the Bishop of that church a copy of our Prayer-book in ancient Greek. It is worth remarking, that though the translation of that work was made for the express purpose of giving the Oriental Christians a knowledge of our faith and worship, yet the Thirty-nine Articles have been omitted. They were, however, so generally omitted in our vernacular Prayer-books, that the circumstance is easily explained. Thanks chiefly to the Prayer-book and Homily Society this defect is now very generally supplied in the editions from all the authorised presses. Mr. Jowett's gift led to a long and very friendly conversation with the Bishop. The favourite topic of discussion between the Eastern and

Western Churches—namely, the procession of the Holy Spirit—was of course not forgotten; and although Mr. Jowett adverted to the moderate view taken of this subject by our clergy, as exemplified in the exposition of Bishop Burnet, yet the bishop strenuously dwelt on the point as an irreconcilable ground of difference. He seems, however, to have been much delighted with Mr. Jowett's reports of the state of the societies for circulating the Scriptures; and his own acquaintance with the Divine word was extensive. He quoted it frequently and fluently.

"Looking," says Mr. Jowett, "on the simple scenery around, I observed, that it might remind those who belonged to the sacred profession of the humble origin of the first ministers of Christ. He immediately took up the idea, and quoted at full length that passage in St. Mark 1. 16—18, laying great emphasis on the beautiful expression, 'Come ye after me, and I will make you become fishers of men.'" p. 18.

Respecting a particular point in the discipline of the Greek Church, an erroneous notion, it seems, had been very widely entertained, and had received considerable countenance from the late remarkable martyrdom of the apostate Athanasius, who having become a Turk, and being unable to endure the reproaches of his conscience, resolved to sacrifice his life as a proof of his repentance for his crime. The Bishop of Smyrna, however, told Mr. Jowett, that the Greek Church did not refuse to receive back an apostate into her bosom, but, only exacted a lengthened penance. A sufficient confirmation of this is, that there is an office in the Greek Ritual for apostates. The temptations to apostacy are certainly very great, and instances of it frequent, under the Mohammedan rule; and a peculiar degree of rigour seems, therefore, to be called for in treating the case of apostates.

Shortly after Mr. Jowett went to reside in the Mediterranean, being consulted by a member of the Eng-

lish Church then in Greece on the subject of confession, he delivered to him his sentiments respecting it in a communication which conveys a very just and scriptural view of the subject; a subject once warmly agitated, and still of some practical importance. We leave our readers to peruse it at their convenience, and shall proceed to an extract respecting the devotions of the Greek Church to the saints.

"In public worship the Greeks do not admit the use of images into their churches, but they make up the deficiency with a multitude of pictures, on pannels of wood, all round the church; and to these 'likenesses,' no less than the Latins to their 'graven images,' they pay almost profound respect, bowing, touching them, kissing them, and crossing themselves before them. The fervour of their devotion to the saints is not less remarkable. If a man is ill, or meets with any misfortune, he makes a vow to some saint, that if he will recover him, he will make him an offering of a lamp of oil. 'What,' I have often asked, 'can the saints do for you? Had you not better pray to God?' The answer has always been, 'But if we pray to the saints, the saints will speak to God for us.' I have quoted to them that striking passage of St. Paul, which one might have imagined should have forever precluded this abuse: 'There is *one* Mediator between God and man, the man Christ Jesus,' and asked where in Scripture we are taught to pray to saints. They have replied, 'In the Psalms.' Some of the passages which they allege as illustrative of this subject, are as follow.

"In Psalm iv. 3, the Greek of the Septuagint will bear translating thus: 'But know this, that the Lord hath *rendered marvellous* his holy One,' which our translation thus renders, 'Know that the Lord hath set apart him that is godly for himself.' Their next passage is Psalm xvi. 3, which may bear rendering, 'God hath made his saints which are in the earth *marvellous*.' But the passage considered to be the strongest, is that in the 68th Psalm. Θαυμαστὸς ὁ Θεὸς ἐν τοῖς ἁγίοις αὐτοῦ in our Bible, 'O God, thou art terrible out of thy holy places;' but they would render it, 'Marvellous is God in (or by) his saints.' Wherever the word *θαυμα* or any of its derivatives, occurs, they have learnt to interpret it

of miracles: thus to them the last passage plainly carries the sense, 'God has worked miracles by his saints.' Scepticism on this point is viewed by many of the more ignorant as equivalent to a disbelief of Christianity. I have therefore, in conversing with them, always admitted all that I safely could, quoting especially scriptural examples; and adding, 'who can doubt but that God has often worked miracles by his saints?' But this does not prove that such an one or such another had been thus honoured. Least of all does it prove that we are right in praying to the saints, which is not commanded in any of these passages quoted from the Psalms." p. 32.

Mr. Jowett thus describes the worship:

"The Greeks have three services in the day; one at about four o'clock in the morning, called *Og̃g̃es*; the second, a liturgy, and which is the principal service, takes place about six or seven o'clock, differently in different churches; and thirdly, vespers. Every week the priests are obliged to repeat the whole Book of Psalms through. By 'repeating' is meant just so much as to move the lips. Often, on entering an open church, I have seen a priest sitting by himself performing this silent duty. The Psalter, as they print it, is divided into sixty-three parts, at the end of which they repeat the Doxology. The common way of speaking is, that the priest recites nine doxologies a-day. Besides this, there is a large number of hallelujahs and kyrie-eleesons to repeat. The priests are required to repeat at least three times a day *Kyrie eleison*; forty times: they count by beads three times forty. Surely these are vain repetitions; and were a man to multiply them a thousand fold, they would be still more vain, but he would be regarded as a very holy man." p. 34.

Of the Greek clergy Mr. Jowett states, that in those parts which he visited, they have not appeared much in company. In parties of pleasure they would be considered out of their place, and to appear at balls, or at the theatre would be a public scandal. Their dress is in fact a hindrance to their mixing indiscriminately in society; they are never seen but in a clerical costume, and always wear their beards.

Mr. Jowett has judiciously pre-
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faced his observations on the state of Christianity in Egypt, by an abstract of the history of the Coptic Church, and of the painful pre-eminence which it attained by an union of interest with the Mohammedan power in the seventh century, for the purpose of expelling the Greeks, who had acquired great influence in all civil matters. The consequences of this measure have, as might be expected, been grievously felt to the present time. The historical sketch we speak of has been chiefly collected from Renaudot's history of the Patriarch's of Alexandria; and it amply justifies the application to the Coptic Church of a passage from the Psalms, which occurs in their inauguration service: "Have mercy upon us, O Lord, for we are brought very low." Of our author's visit to the three principal Christian establishments in Alexandria, the Coptic, the Latin, and the Greek, our former volumes have furnished an account. There is much in the description to pain the minds of those who are freed from the errors under which those people yet labour. Their outward condition also is one of no little uneasiness. The Bashaw is not by any means considered as a sanguinary ruler, yet, at the period of Mr. Jowett's visit, eleven men were beheaded by his order. The prevalence of eastern notions, in respect to the relations of life, is also much to be deplored. The influence of the Scriptures would modify or destroy these painful circumstances.

"My Copt," says Mr. Jowett, "coming to read with me, found me writing. 'I am writing a letter to my wife,' I said. This I spoke in Arabic, and asked if my Arabic was good: he gently inclined his head on one side and corrected the last word: 'I am writing to my house.' I asked if this correction was not grounded on the practice of depressing the women in every way: he owned it might be. An Englishman does not feel or speak thus: neither does Solomon thus speak. He does not merge the wife in the house; he makes the house and even the husband illustrious on her account. pp. 104, 105.

At Cairo, there is a vent for that curse of Africa, the Slave Trade. In one miserable dungeon, Mr. Jowett states, that among several young slaves was a child of about *six years old* covered with an eruption contracted in its journey across the Desert. In another similar place were several men lying on the bare ground, or crouching around the embers of a small fire in the centre of the room. "But our feelings," he adds, "were most wounded with the sight of a little boy who was lying on his back with his knees up, and close to the fire, apparently not likely to live; and with this sight, the reflection, that if he died, there would be none to mourn over him, but his master would only consider him as so much lost property." In the upper part of the khan were female Slaves. We extract the account of them, painful as it is, in order to expose as fully as we can the miseries of this wretched traffic.

"In one of the rooms there were about ten girls from Darfur. Immediately on seeing us, they set up a loud laugh, which they are taught to do in order to seem happy and induce people to buy them; and one among them who appeared dejected, received a blow from the brutal man who had charge of them; they soon became so noisy and rude, that we left them. On the Nile, some time after this, a large boat passed us, with a company of similar females. Two strong and savage looking men navigated the boat which was carrying about fifteen slave girls: their hair had the Barabra plait, and was stiffened with pitch and grease: they grinned with their white teeth, and laughed as we passed them—partly, as it should seem, from idle and ignorant mirth, which in their young hearts even slavery had not subdued, but chiefly in submission to the lessons forced upon them. The boat had brought them from Girge, and was going to Cairo: they had probably come from Darfur." pp. 122, 123.

The Abyssinian Slaves are considered a much superior race to the Darfur. The price they fetch is double; yet even these, though taken more care of by their owners, and purchased before they are brought

into the market, are exposed necessarily to severe hardships, since they are *eight times transferred by sale to different masters* before they reach Massowah, where they are embarked for Suez.

"How hopeless appears the lot of these slaves! They pass through life without any Christian light, without education, without enjoying any of the the most valuable rights of society. They are indeed permitted to exist, and are fed: but their life is little more than animal. Even the tender domestic affections, whereby man is distinguished from the brute, which so soon forgets its young, are extinguished by the early separation of parents and children, brothers and sisters; and the horror, almost hopeless, of this state of society is, that usage and law have rendered it as familiar and creditable in Africa as the sale of corn or manufactures would be! What but Christian faith can realize a time when the natives of these countries shall be able, in the language of the Psalmist, to compare their sons to plants grown up in their youth, and their daughters to corner-stones, polished after the similitude of a palace." p. 125.

It will be perceived that Mr. Jowett's applications of Scripture are sometimes a little quaint and far fetched.

Our author has devoted a number of pages to what he has properly termed *scriptural illustrations*; leaving, however, some of the best, if not the greater number of passages of this kind uncollected with the rest, and scattered in various other parts of the work. These illustrations are many of them very interesting; yet not a few partake of the fault which we have just noticed as belonging to his applications of Scripture. We quote only a few at present, as we hope to extract some others in another department of our work, in some future Number.

"A person landing at the water-side at Smyrna, in the evening, is accosted by the furious barking of a multitude of dogs: they are very numerous in the street, unowned and unfed. In Constantinople, it is said they are fed by a public officer appointed for the purpose. These dogs are so feeble from poor living, that they whine at the slightest touch.

In the long Greek fasts, when there are no offals left by the butchers in the streets, multitudes of them perish. In the day they seem very torpid from the heat, and as if they had not spirit to join in the bustle of mankind; but at night they are ready with their clamour at every little stir. They are considered useful, as keeping the streets somewhat less offensive than they would otherwise be. They remind one of Psalm lxxix. 14, 15: 'And in the evening they will return, grin like a dog, and go about the city: they will run here and there for meat, and grudge if they be not satisfied.' " pp. 56, 57.

Another passage is introduced, as illustrative of the expression in Psalm cxxiii. 2:—

"When the bishop wanted his servants he clapped with his hands; when his deacons in their clerical dress, made their appearance, and attended on him with the most profound subjection. *Behold, as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress.*" p. 54.

There is an interesting account of the Greek funerals, at the close of which Mr. Jowett remarks,

"The body was lowered into the grave. I did not observe that they sprinkled earth upon it, as we do; but instead of this, a priest concluded the ceremony by pouring a *glass of water* on the head of the corpse. I did not learn what this meant; but it brought to my mind that touching passage in 2 Samuel, xiv. 14, "For we must needs die, and are as water spilt on the ground, which cannot be gathered up again." p. 40.

In his journal of his voyage on the Nile, Mr. Jowett says,

"Extensive fields of ripe melons and cucumbers then adorned the sides of the river: they grew in such abundance that the sailors freely helped themselves. Some guard, however, is placed upon them. Occasionally, but at long and desolate intervals, we may observe a little hut, made of reeds, just capable of containing one man; being, in fact, little more than a fence against the north wind. In these I have observed sometimes a poor old man, perhaps lame, protecting the property. It ex-

actly illustrates Isaiah, i. 8, 'And the daughter of Zion is left.....as a lodge in a garden of cucumbers.' The abundance of these vegetables brings to mind the murmurs of the Israelites, 'We remember the cucumbers and the melons.....but now our soul is dried away.' (Numb. xi. 5, 6.)" p. 127.

At Thebes, in the month of March, he writes,

"The barley harvest was getting in. This may explain Jeremiah, viii. 20: as the harvest precedes the summer, it is put first in the description: 'The harvest is past, the summer is ended, and we are not saved.' " p. 144.

"The earth brought forth by handfuls.' (Gen. xli. 47.) This I witnessed. I plucked up at random a few stalks out of the thick corn fields. We counted the number of stalks which sprouted from single grains of seed; carefully pulling to pieces each root, in order to see that it was but one plant. The first had seven stalks, another eighteen, then fourteen. Each stalk would bear an ear." p. 166.

"We met one day a procession consisting of a family returning from the pilgrimage to Mecca. Drums and pipes announced the joyful event. A white-bearded old man, riding on a white ass, led the way with patriarchal grace. It was impossible not to remember the expression in Judges, v. 10." p. 168.

"At one place the people were making bricks, with straw cut into small pieces, and mingled with the clay to bind it. Hence it is, that when villages built of these bricks fall into rubbish, the roads are full of small particles of straws, extremely offensive to the eyes in a high wind. They were, in short, engaged exactly as the Israelites used to be, making bricks with straw, and for a similar purpose, to build extensive granaries for the bashaw, treasure cities for Pharaoh. (Exod. i. 11.)" p. 167.

It is a remarkable fact (Mr. Jowett adds,) the value of which, in reference to the truth of the Scriptures, the Christian will know how to appreciate, that the Bible is the text-book of the most intelligent travellers in these countries. Our author has seen copies of the sacred volume in their hands, which have not only served, as it may be hoped, the higher purpose of ministering

daily to the spiritual life, but have shewn, by the manner in which they have been marked throughout, that they have been their constant guides through the scenes which they have visited. The following reflections are striking : they were awakened, to be sure, at places where each herb and stone compels the mind to meditate, and the heart to mourn.

"In walking with my guide from the city (Athens) to the Piræus, I was surprised, on asking how many churches they had, to be answered about 300, while the population is not 14,000 ; but in this he included every little altar and oratory which, when Paganism was abolished, the primitive Christians re-consecrated. They gave to these places names of easy transition. Thus, the magnificent temple of Minerva, on the Acropolis, was dedicated by the Christians to 'the wisdom of God.' The country is full of such little consecrated places. My companion pointed out the leading features of the scene ;—the mountains of Hymettus, Anchesmus, Lycabettus and Pentelicus, from which much of the marble comes—the course of the rivers Cephissus and Ilissus, in the summer months almost entirely dry—the two spots concerning which it is disputed which is Mar's hill, but on one of which there can be no reasonable doubt that Saint Paul preached—and at a distance, among the olive groves, the supposed site of the academy where Socrates and Plato discoursed. We then parted ; and I pursued my walk alone—often pausing to gaze upon the surrounding scenery, and connect with it ideas of ancient times. 'Is it possible,' I often thought within myself, 'that Cambridge, which now feeds on the harvest that ripened in this spot, should ever become desolate, semi-barbarized and forgetful of her great men ?' In thinking of such changes, I was more than ever impressed with the utter insufficiency of science, learning, and liberty, to preserve the existence of a state. It is religion, and that too the Christian religion, which alone contains in it the seeds of social order, happiness, and stability. For this we look mainly, under the blessing of God, to our clergy—from our clergy to their source, our universities. But if our ambitious youth who delight there—'inter sylvas Academi querere verum'—should limit their inquiries to Newton or Aristotle ; should they, like Pilate, barely utter

the question, 'What is truth ?' without waiting to have the answer from the lips of Him who spake as never man, not even Socrates, spake ; should they thus grow up into nothing better than respectable, learned, gentlemanly clergymen ; then England may, in a few generations, become what Attica is now, and, having received a richer talent, would more justly deserve her doom. These thoughts rushed with overwhelming and painful force upon my mind as I paced along over the very ashes of the illustrious dead. It needs but to name them to feel a vision raised of all that is most excellent in political skill, martial and naval glory, oratory, philosophy, discourse, poetry, sculpture, painting, architecture ! Now, 'they know not any thing, neither have they any more a reward !' " pp. 77—79.

"Again ; 'It is needless for me to describe with minuteness what other travellers have described before, or to attempt to express the rapture and amazement which fill the mind, at the sight of these confused piles of ruins. The havoc of time and war has been most prodigal. Massy fragments of marble, of the finest form, seem to have been tossed about, as if the sport of the children of the giants. Whoever has set foot on the Acropolis, or has observed how antiquities are scattered about in every lane and nook of Athens, will understand the vivid picture drawn by Jeremiah in the Lamentations : 'The stones of the sanctuary are poured out in the top of every street.' " p. 79.

It has more than once occurred to us, in accompanying Mr. Jowett through his very interesting circuit, to remark how far more elevated are the pleasures which the movements and the reflections of a *Christian* pilgrim awaken, than those of the mere earthly minded traveller, gifted with whatever talents, and invested with whatever attractions. Not that we think lightly of the latter ; but there is a far more exalted and a hallowed refinement about the sentiments and the pursuits of him who journeys, not (if we may use the striking thought of Mr. Burke, in his panegyric on Howard) to take the measurement of sepulchral monuments or decaying edifices, nor even to fix on his glowing canvass the tints of those Edens which are gilded by brighter suns than ours ;

but to investigate the *moral ruin* of a part of that same family to which we all in common belong, with a view to contribute to restore its waste places, that the spiritual sacrifices which are acceptable to God may ascend every where on earth as in one great temple, and the bliss and glory of the true Eden be again renewed. Such a man may not be indifferent—he may be every thing but indifferent—to those sources of pleasure on which such lavish commendations are heaped by those who know of nothing higher, nothing holier to delight them : but at the same time he will not lose sight of the more important objects of his journeys, neither will he forego the bliss arising from communion with his Redeemer, and the contemplation of those regions where, his course on earth being terminated, he shall eternally repose ; and he will try to elevate his companions to the participation of the same joys. The following passage so well illustrates these sentiments, that we must add it to our quotations. He was in the gulph of Smyrna. After an extremely sultry day, toward sun-set the boatmen put on shore for water.

“ I accompanied one of them,” says Mr. Jowett, “ to a beautiful spring, surrounded with myrtle and the yellow broom in full flower. Our path lay through a vineyard ; and, as we walked through it, I cropped some of the tendrils. They were very pleasant with bread ; as I had forgotten to take lemons or any vegetables with me. On our return to the caique, I proposed reading a portion of the Gospel. The men were pleased. I therefore read and expounded John iv. 1—14. The younger of the two had been to Jerusalem. The ground-work of my exposition I made the spring where we had just drawn water : it furnished many natural similitudes. In conclusion, I asked whether all knew of this spring. They replied, ‘ Some do—others do not.’ ‘ So,’ I said, ‘ it is with the Scriptures : some know them as the fountain of Divine knowledge—many others have never heard of them, or even seen them.

“ The sun was now set, and the beautiful full moon was rising above the hills on our right hand—the wind nearly

calm—the air scented with plants—not a single sound falling on the ear, except the splash of the oars, kindling phosphoric flashes. I never, I think, in my life spent such an enchanting evening as while thus coasting along. The perfect retirement and beauty of the scene, so favourable to meditation ; the passage of Scripture which we had just read ; and the pleasure of having made my first humble attempt at preaching in Greek—all conspired to tranquillize my mind, and to raise holy affections.” p. 59.

The part of his work to which Mr. Jowett seems to look with the most anxiety and interest, is that which relates to the state of the Abyssinian Church. On this church his hopes and affections appear to be peculiarly fixed : to this his thoughts incessantly revert. We think we readily trace the reason for this. The overruling providence of God has been in a marked manner displaying itself towards the Abyssinian Church and Nation. In the midst of apostacies around them, and notwithstanding grievous declensions within, they yet are preserved a *Christian people*. Whoever will trace the history of this church, will perceive that the first introduction of the Christian faith among them was accompanied by circumstances and motives not of *alarm*, but of *attraction*. They were convinced, and not compelled to conversion. To this circumstance is doubtless attributable that veneration and attachment to their religion by which they are still distinguished, and which for fifteen hundred years has kept them from the heresies and impostures, if not from all the errors and superstitions, which have inundated, with a fatal copiousness, the surrounding countries of Egypt, Nubia, and Arabia. In Abyssinia, then, the religion of Christ survives as a national religion. The very existence of the clergy, and part of the community, is identified with its continuance : the utmost jealousy prevails of every thing that savours of Mohammedanism : and these are certainly elements on which the

efforts of those who have at heart the interest of that quarter of the globe may expect and calculate to work at some future time with great probability of success. "Who shall say," asks Mr. Jowett, "that Abyssinia, spiritually enlightened and wisely trained, shall not eventually mainly contribute to lift the huge northern half of Africa from its deep depression, to finally uproot Mohammedanism, and plant Christianity from the straits of Babel-mandel to the mountains of Atlas?"

Such are the reasons that induce in the mind of Mr. Jowett many anxious hopes respecting the Abyssinian Church. The whole of what information he has collected respecting it is peculiarly worthy of notice. Professor Lee has condensed a large portion of its history, in a valuable paper appended to the Eighteenth Report of the Church Missionary Society; and we have ourselves cited from Mr. Jowett's former communication to that society the chief particulars respecting his providential discovery, and eventual purchase, of the Amharic Scriptures. A train of more remarkable circumstances could scarcely be imagined. M. Asselin, the French consul at Cairo, is desirous of adding to his other literary attainments the knowledge of the vernacular dialect of Abyssinia: he seeks for a long time in vain for an instructor; at length he casually finds, in obscurity and sickness, an old man, who, but for his intervention, must in a short time have died from poverty and neglect. The attentions shewn to this poor old creature excite in him the liveliest gratitude; a feeling almost the only one equal to prompt his undertaking and persevering in the laborious work to which he is afterwards designed. To his exceeding surprise, in this old man the consul finds a perfect master of the literature of his country; a traveller who had penetrated into the most remote regions of Asia, and the instructor of Bruce and Sir William Jones. With these advantages, it

occurs to M. Asselin to fix the dialect in print in the form of a translation. But a difficulty here occurs in the selection of a work for that purpose. At last the Bible is deemed most eligible. Ten successive years were in consequence devoted to this momentous work: the grateful, industrious, and persevering Abyssinian was unremitting in his exertions: his own patient reed traced the *ten thousand pages* of the sacred volume; and, after a careful and repeated collation of every book of the sacred text, and a reference of it for examination to competent judges, the Amharic Bible is pronounced complete. But this is not all. Shortly after this work was accomplished, the laborious Abu Rumi, the translator, dies. Had this happened at an earlier period, the consul observes, he should consider that, with a single book left unfinished, it would have been impossible to supply the defect. The possessor next transmits copies of parts of his manuscript to various public individuals, in hopes of exciting attention to the work, and eventually of disposing of it by sale. Had these been noticed, the MS. might have travelled to the Vatican, and slumbered in obscurity for centuries. But no heed was given, and it was in consequence proposed to print it: but an interdict from Rome arrested this project. At this crisis Mr. Jowett is led to Egypt: he casually hears of the circumstance, writes to England, and, empowered by the British and Foreign Bible Society to negotiate for the purchase, obtains the precious deposit in trust for the immense population of Abyssinia; a population which Mr. Jowett estimates at *many millions*.

It will not be easy for those of our readers who had the gratification of hearing it, to forget the interesting speech made by Mr. Jowett at the public anniversary meeting of the British and Foreign Bible Society in the year 1821. The very day on which he addressed that meeting, was the very day on which, in a pre-

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ceding year, he had left the African shore for Malta, on his way to this country, with that valuable MS. in his possession. Well might he remark, that Abyssinia, in watching his removal from her coast with such a treasure, might employ towards him the memorable sentence used, with a slight variation, on a different occasion: "Omnia mei tecum portas."

Part of this version is now in print; and we feel pleasure in adding, as a proof of the disinterested zeal and liberality which the Bible Society has been so successful in exciting, that several individuals, who had previously no connexion with the work, devoted themselves to the great labour of transcribing it for the press, the MS. being too invaluable to be exposed to the usual risk of printing.

In the mean time, Mr. Pearce had been engaged in translating a part of the Gospels into the other dialect of Abyssinia, the Tigre. Specimens of this translation are given in the work before us. It appears to differ less from the Ethiopic than the other; and Count Ludolf has given this character of it. This translation, therefore, though by no means of such moment as the other for the printing of the Ethiopic Scriptures, will be useful and intelligent to the natives or Tigre. Still there is an opening here for some new agent. "The Great Head of the church," says Mr. Jowett, "seems, by the audible voice of singular providences, to demand of our universities, 'Whom shall I send, and who will go for us?' while Ethiopia still stretches out her hands to this Protestant church and country, saying, 'Come over, and help us.'"

The chapters on the encouragement of Abyssinian learning, and on a mission to Abyssinia, are of great importance. Mr. Jowett's remarks on this subject are the communications of a reflecting mind; anxiously bent, indeed, on the promotion of a favourite work, but making it such because he has ascertained its importance; and very discriminating

in the selection of the materials, and the mode by which that object is to be effected. He seems to have turned his opportunities of local observation to the best account.

But we must pass on, to notice some of his remarks on the state of the Jews and Mohammedans. In the Barbary states the Jews have many schools. Wherever there are ten Jews they may form a synagogue; but to a smaller number they may not bring out the Law. At Tripoli the Bey sends to destroy any man of whom he has a jealousy: if he is a christian, some satisfaction is demanded and given; but if he is a Jew, no one thinks this necessary. "This people," remarks Mr. Jowett, "feel the curse in full, that among the nations where they are scattered, they should find no ease, and have none assurance of their life."

The following little incident illustrates the superstitious character of these Jews, though we could easily parallel it in the notions and practices of many even of our own countrymen.

"A Morocco Jew read Hebrew with me for a little time. He had a great aversion to finishing with what he considered an ominous passage; and this, he said, is the universal feeling amongst them. Sometimes the division at which we should naturally stop, ended with declaring a threat or a calamity; he always required me, in that case, to read on, till we arrived at some more auspicious conclusion: but finishing the Book of Deuteronomy, which ends with an expression of terror; and, not intending to proceed, rather than break his charm he turned over to the beginning of the Pentateuch, and begged me to read the first verse in Genesis! Enough, said he, when I had read it. How little disturbs, and how little quiets a superstitious mind!" p. 252.

This same Jew was on another occasion, remarking the particularity of the Mosaic Law—so precise, that it was impossible to mistake.

"'And yet,' replied Mr. Jowett, 'not one of you keepeth the law! 'Nay,' said he, 'there are some very holy men who observe it all; but for the majority, it is impossible, in their present reduced and

oppressed state. But when Messiah comes it will be very different.' 'And when do you expect that Messiah *will* come?' He readily answered, 'When our nation is righteous enough; were we righteous, he might come suddenly, even this very day.' 'Then,' said I, 'does your nation prepare to meet the Messiah; Do you stir up one another to works of righteousness?' He could not comprehend my meaning. I put a case, therefore, of a few Jews uniting for some religious purpose; for special study of the Scriptures, special prayer, special resolutions of good living.' 'Ah, sir, said he, 'they are so bad that one Jew can hardly look upon another.'" pp. 233, 234.

Baron Theotoky, the president of the senate at Corfu, introduced our author, however, to one Jew of respectability and literary character, the Rabbi Mordos; and various conversations of an interesting kind are entered on the journal, as having passed between them. One remark we transcribe, because we apprehend that it may serve as a description of the mode which, among a very large proportion of the Jewish teachers, is found very convenient to escape from the convictions which the parts of holy Scripture alluded to might impress upon the mind.

"I asked him what were his usual topics of discourse with the people. 'I do not meddle with the dogmas,' he said, 'because the people cannot understand them. I confine myself to morals.'" "Morality is the basis of faith, and not faith the basis of morality.'" p. 235.

A few weeks afterwards Mr. Jowett had an opportunity of hearing the Rabbi preach. The outline of the sermon is so interesting, that we cannot withhold it from our readers.

"He first commented on the excellence of the institution of the Sabbath, and then pointed out the insufficiency of mere ceremonial observances, without a proper state of heart. He quoted the first chapter of Isaiah, to prove that sacrifices alone were not acceptable to God, unless the heart were offered up too. It is easy to say our regular prayers: but God requires that our life should correspond with our prayers. It is easy to take money out of the purse, and bestow alms; but God requires that our

hearts should be in a charitable state: ready to forgive an injury, to check the first risings of resentment, to forbear, and to return good for evil. Excellently does Solomon advise, "If thine enemy be hungry, give him bread," &c. Some may say that they cannot suppress their passions—they cannot correct rooted habits! Ah! this is the language of low and base people—people ignorant of morals, and of the beauty of the Divine law!"

"At this closing passage, I was forcibly reminded of the expression, 'This people which knoweth not the law, is cursed*.'" The self-righteous system of the Jew has a natural tendency to foster contempt of others. It is a system very discouraging to a man, touched with a sense of his guilt and weakness. How different is the language of the Gospel, which points out to us that true High Priest, 'who can have compassion on the ignorant, and on them that are out of the way.'" "I was also struck with the thought, This is exactly the kind of sermon which I have heard from some professedly Christian ministers; who, leaving out Christ, with the exception of a few decent allusions to his history, have preached precisely the same morality—have directed their hearers to work out their own righteousness—have put them on these attempts, as the way to please God, and to complete their acceptance with him, have bid them, in general terms, rely on the mercifulness of their Creator. Unless the unsearchable poverty of our corrupt nature be declared, and with it the unsearchable riches of Christ, what advantage has the Christian teacher, so called, over the Jewish? He, too can exhort to good works, and speak in the beautiful language of the Old Testament concerning 'the Lord, the Lord God, gracious and merciful, slow to anger, and plenteous in mercy.'" pp. 237, 238.

In that part of the work which describes the causes of the continued

* We do not quite sympathize with Mr. Jowett in this remark. Our impression, from the previous sketch of the sermon, was rather one of pleasure, that a Jewish preacher should insist so pointedly on the spirituality of the Divine law. Surely such preaching as this is better calculated at least to convince men of sin, and so to prepare them gladly to receive the mercy of the Gospel, than that which we should naturally have expected from a Pharisee.

prevalence of Mohammedanism, and the continued depression of Christianity in Mohammedan countries, Mr. Jowett has displayed much acuteness. He passes an opinion, in which by turns, "the lordly Turk, fierce in arms, and patron of no other art; the sophisticated Persian, delighting in syllogism and verse; the Saracenic masters of literature and science; the wild Arab, never tamed or domesticated; and even the humble character of the industrious trafficking Moor," all share. To his estimate of the character and tendencies of that religion we yield full assent, and the materials for the judgment which he, in common with many others, has furnished, abundantly shew that the Mohammedan religion shows all its votaries profoundly ignorant of the nature of the human heart. Some sublime views of the Divine attributes, and a few correct notices derived from the sacred Scriptures, but debased with much that is incorrect and injurious, the koran may contain; but, like all other systems of deceit, Mohammedanism accosts apostate man as though he were still the image of his Maker, and not "far, very far, gone from original righteousness." It is easily conceivable, that Christianity in such an aspect must appear humiliating, and on such a basis can never be built.

Another impediment to the introduction of the Gospel among such a people is, that *want of right moral feeling* which accompanies inveterate and universal ignorance, and for which Christianity is the only cure. The vices, too, which the Mohammedan creed cherishes, and to which the climates in which that religion flourishes afford many temptations, are of a nature most adverse to Christianity. Besides the peculiar vices of the voluptuary and the libertine, those of despotism in the government, bigotry in the priesthood, cunning and fraud in the traffickers, and, in one class of Mohammedans, the wild, roving, and almost inaccessible condition which marks them as the

prophecied descendants of Ishmael, present serious barriers to the influence of Christianity among them. And when to these impediments we add the character which Christians, for the last 1200 years, have exhibited to the Mohammedan world, the ignorance of the Scriptures, the declension from their fundamental doctrines, the heresies, schisms, intolerance, and superstitions which have in various ways prevailed, we cease to wonder at the depressed condition of the Gospel in these parts, and can only deplore the deadly delusions which have contributed to it.

The last section of the work states the painful fact of renegado Christians being to be met with every where; apostates from the faith of Christ to the doctrines of Islamism, through motives of fear or self-interest. At Smyrna Mr. Jowett went, painful as it was, to witness a scene of this kind—an Englishman going to turn Turk. The ceremony was solemn, though short; it was performed in the presence of the chief civil magistrate; and although Mr. Jowett appears to have addressed some pointed questions to the individual, which he was unable either from ignorance or shame to answer, he yet persisted in his apostacy.

It is a matter of regret that such cases should occur at all, and still more so that they should be so frequent. We may suppose, that in the generality of instances, there could not have previously existed any very great attachment to Christianity; still it must be allowed, that the cruelties practised by the Turks on those over whom they can exercise any controul are such, that a Christian exposed defenceless to their violence must be almost prepared for martyrdom to resist apostacy. We cannot forget that the celebrated and excellent Joseph Pitts was a victim of these barbarities. It is impossible, after reading his statement of them, in his "Account of the Religion and Manners of the Mahometans," to wonder at his confession; "These

cruelties were so many and great, that I being then but young, could no longer endure them, and therefore turned Turk to avoid them. God be merciful to me, a sinner!" He tells us, in the preface to his work, "that though he had often been reflected upon for his apostacy, which he desired to bear with patience, deserving more abundantly than that, yet he had this to comfort him, that it was by ignorant persons, whose censures were not much to be minded; and he did not remember to have been once reproached for it by any of learning or piety." His was certainly an extraordinary case, and ought not to relax our vigilance against those fallacious reasonings and entangling circumstances which may lead many astray.

Having concluded his statement of facts, Mr. Jowett proceeds to detail some of the measures which he considers likely to extend the influence of Christianity among the various bodies of men connected with the Mediterranean; and we cannot withhold our testimony to the soundness of reasoning which this part of his work peculiarly displays. We regret that many passages which we had purposed to extract must be left; but we earnestly commend the perusal of them to our readers. The Church Missionary Society has limited its attention to countries not professedly Christian, and therefore, those Christian churches with which its representatives in the Mediterranean must necessarily have occasional intercourse, are not to be regarded as the proper objects of a mission. Still this circumstance will not restrain them from embracing any available opportunities of usefulness. Would that some agents desirous of a revival of pure religion among decayed Christian churches, as well as of increasing thereby the conversion of the heathen, well qualified by learning, ability, and piety, were found for this work!

"Many opportunities of doing good have been suffered, and still are suffered, through culpable negligence, to pass

away. A person, resting in England, even should write twenty letters every day to any foreign country, or relative to that country, will lose many a golden moment; while another, habitually residing in, or near the spot, will find unthought-of opportunities; and, by the blessing of God, will so improve them, that five talents shall gain other five." p. 279.

Mr. Jowett, we need hardly say, recommends a wide and free dissemination of the holy Scriptures, the education of the young, printing and circulating useful books and tracts, and the other ordinary modes of communicating light and knowledge; but as respects public teaching and discussion, he seems to consider the circumstances of the people of that district as demanding a deviation from the usual course adopted in other countries, and an adherence to the mode which appeared to distinguish the instructions of the Apostles. See Acts xvii. 17; xix. 8, 10; and xxviii. 30, 31. The plan suggested by this last passage, Mr. Jowett strongly recommends; not only from the dictates of a judgment enlightened by a reference to Scripture, but also from the results of his own experience. At Malta he assembled, on Sunday evenings, a few friends, with whom he read the Italian Scriptures, with prayer, and found it a very beneficial measure.

In the beginning of the seventeenth century, when the attention of the churches was awakened to their universal right to the holy Scriptures, some of the champions of the Romish Church, particularly Caryophilus, Archbishop of Iconium, published a work enumerating seventy blasphemies, then in a course of propagation, the second and twelfth of which are quoted in the work before us. Blasphemy second, "That holy Scripture is sufficient to prove the articles of faith;" and, blasphemy twelfth, "that the laity ought to read them to obtain the hope of eternal life." We cite them in order to add a most conclusive piece of ratiocination by which these blasphemies, or "*imputations*" of

blasphemy are supported. "These men (heretics) would have all to be interpreters and teachers of the Law. Why then did Dionysius the Areopagite divide the ecclesiastical hierarchy into three ranks—the purifying, the illuminating, and the perfecting; to which the three orders were to correspond of the catechumens, the laity, and the monks? If *the laity are to read the sacred Scriptures without guidance and teaching, they cease to be the illuminated—they become the illuminators!*" But such notions cannot last for ever: a brighter light will shine and disperse them as the mists of the morning.

In the enumeration of versions of the Scriptures necessary in the Mediterranean, we observe the *Turkish*; in which language, it is added, the British and Foreign Bible Society has recently printed the New Testament. We are glad to learn, that since then the Old Testament has gone to press, and that the first sheets of it are already under revision.

What a field is now open for the exertions of any oriental scholar who desires to make his classical attainments productive of more solid fruits than the gratification of literary taste! On the subject of education in the countries of the Levant, the mind of a Christian has need of all the energy which arises from the conviction of its deep necessity, in order to bear up against the difficulties which prejudice and the most palpable ignorance create. Missionary societies too can only pursue this mode, as an indirect and subsidiary means of attaining their end; and the interference of those public bodies, whose attention is more particularly devoted to the work of the instruction of youth, is powerfully called for. Professor Macbride's tract in Arabic, on the plans of education adopted in this country appears to have been circulated with success in Malta. In all these efforts the press is a main engine of usefulness. In many parts of Europe and North America, it has been long assiduously used; but

on the South American, the Asiatic, and the African shores is but little known. The Archbishop of Jerusalem, who visited this country in 1819, and who introduced a printing establishment at Mount Lebanon, although he has met with many serious obstacles to his plan; is yet enabled to persevere. Some other printing presses devoted to Christian objects, are beginning to be introduced in the countries bordering on the Mediterranean; but their number is at present very limited.

In commenting on the use of vernacular tongues in Divine worship, Mr. Jowett has urged his arguments with considerable force; and proved that the resistance of this measure is no less impolitic than irreligious. His description of the apparent devotion of a band of Roman Catholic sailors, at evening prayers on board a vessel in the Mediterranean, is full of interest; but it could not be the "worship in spirit and truth" of the really devout petitioner, for it was not intelligent nor scriptural. He joined them, because he felt called upon to pray, though not to the virgin nor the saints, but to Jesus the Son of God.

"To those who regard devotion merely as a state of feeling without any reference to its object, these people might seem fully as acceptable in the sight of God as the enlightened and spiritual worshipper: but they who have laid aside all trust in themselves, and have fled for refuge to the only hope set before us in the Gospel, will mourn over the ignorance of these devotees. How awful the reflection, that, for centuries past, popes and patriarchs, cardinals and bishops, priests and monks and nuns, emperors and princes, judges and people, philosophers and the ignorant, have thus debased Christianity; and have *beguiled* themselves of the *reward* of enlightened and devout communion with God, in a voluntary humility, and worshipping of angels." pp. 333, 334.

The last measure proposed by Mr. Jowett is, the *correspondence of the eastern and western churches*. He has supported his idea by a re-

ference to the apostolic habits ; and has shewn also, that they were not unknown to individuals of more modern times, alluding particularly to two archbishops of our own church—Archbishop Wake, the first president of the Society for promoting Christian knowledge, and Archbishop Abbott.

“Affectionate inquiries and communications concerning one another’s estate, seem to be the two points which should engage attention. The model is given by a master’s hand in the Epistle to the Colossians (iv. 7, 8) : “All my state shall Tychicus declare unto you, who is a beloved brother, and whom I have sent for the same purpose ; that he might know *your* state, and comfort your hearts.”

Were the ecclesiastics of the United Church to make friendly inquiry, either by letter, or through British chaplains resident abroad, or representatives of a missionary society, or clergymen occasionally on their foreign travels, concerning the numbers, condition, and prospects of Christians in the oriental churches, they would soon receive, in reply, such an account as would move their hearts to commiseration and zeal.” “The object of St. Paul, however, in sending a faithful fellow-servant to the church at Colosse, was not simple inquiry and sympathy. This Christian ambassador was charged with a communication of the state of the Apostle’s affairs. There is something very emphatical in the expression, ‘all my state,’ &c. A full account of the labours, success, sufferings, and patient faith of the Apostle, could not fail to animate, comfort, and direct the hearts of any church.” “Were a clergyman, charged by the highest ecclesiastical authorities of our church, to visit the dignitaries of the Greek Church ; and were he to relate to them in detail the proceedings of our church, and of our benevolent institutions—the plans by which we act at home, and the result of our operations in India, in Africa, and the islands of the most distant oceans—he would give such an impulse to their feelings, and such a new direction to their efforts, as would not fail to bring down a blessing upon the church which thus received our communications. Our example would be felt by them, both as encouragement and counsel.” “Necessity, duty, pity, love, all plead for offices of Christian intercourse—not casual, but constant—not

merely from benevolent individuals, but under the sanction of rank, and with the combined energies of learning and piety.” pp. 340—342.

Of Mr. Jowett’s “concluding remarks and suggestions,” we shall not be able, owing to the length to which our own remarks have extended, to present our readers with any thing more than an outline. They are too valuable and too connected to be separated or abridged. They describe the characteristics of a mission to the Mediterranean ; the extent of country, number of languages, diversity of national character, variety of creeds, errors, religious prepossessions, and the other advantages and disadvantages which a missionary would encounter ; and they trace the requisite qualifications of labourers in such a field ; *enlightened piety*, implying habitual conscientiousness, and fidelity towards God, and a feeling of supreme enjoyment in his service ; and *natural endowments*, being a spirit of enterprise, inventive talent, sound judgment, a talent for conversation, and competent learning. A variety of new stations are suggested, as highly important for occupation ; but Malta is urged, as possessing claims, and offering peculiar advantages, as a central depository of missionary resources. So may it be ! that from it, as from another Patmos, a better order of knights than it once possessed may go forth, armed with Divine panoply, champions for the true faith of St. John and all the Evangelists, to destroy every thing that hath done evil in the sanctuaries. May the concluding appeal of Mr. Jowett, himself an advocate and an example in this hallowed work, be heard by our clergy and our universities ! and, rousing themselves from the lethargy which has too long depressed their zeal and ardour, may they perceive the Lord giving the word ; may great be the company of those who publish it in the dark abodes of Paganism and the dim habitations of decaying Christianity, that they of the household may di-

vide the spoil ! The labourers at present are numerous, yet they are few in comparison of their work.

To Mr. Jowett, and to all others engaged in the field of missionary exertion, we cannot, in conclusion, address more appropriate and encouraging language than that which is contained in one of the letters of Archbishop Wake to the missionaries on the coast of Coromandel, to which allusion has already been made. "Let others," he writes, "indulge in a ministry, if not idle, certainly less laborious, among Christians at home. Let them enjoy, in the bosom of the church, titles and honours obtained without honour and without danger. *Your* praise it will be (a praise of endless duration on earth, and followed by a just recompense in heaven,) to have laboured in the vineyard which yourselves have planted ; to have declared the name of Christ where it was not known before ; and, through much peril and difficulty, to have converted to the faith those among whom ye afterwards fulfilled your ministry. Your province, therefore, brethren, your office, I place before all dignities in the church. Let others be pontiffs, patriarchs, or popes ; let them glitter in purple, in scarlet, or in gold ; let them seek the admiration of the wondering multitude, and receive obeisance on the bended knee. Ye have acquired a better name than they, and a more sacred fame. And when that day shall arrive when the chief Shepherd shall give to every man *according to his work*, a greater reward shall be adjudged to you. Admitted into the glorious society of the Prophets, Evangelists, and Apostles, ye with them shall shine, like the sun among the lesser stars, in the kingdom of your Father for ever."

The Character and Happiness of them that die in the Lord : a Sermon, preached October 13, 1822, in Park Chapel, Chelsea, on occasion of the Death of the late Rev.

John Owen, M. A. Minister of Park Chapel, and one of the Secretaries of the British and Foreign Bible Society. By WILLIAM DEALTRY, B. D. F. R. S., Rector of Clapham, &c. Hatchard. 1822.

Attachment to Life : a Sermon, on occasion of the Death of the late Rev. John Owen, M. A. &c. who died at Ramsgate, September 26, in the 57th year of his age. By JOSEPH HUGHES, M. A. one of the surviving Secretaries of the Bible Society. Hatchard. 1822.

The Speech of the Rev. Dr. Steinkopff, at the Eleventh Anniversary of the High Wycombe Auxiliary Bible Society, on Tuesday, October 1, 1822, a few days after the lamented Death of the Rev. John Owen, and containing an affectionate Tribute to his Memory. Taken in Shorthand by the Rev. J. SNELGAR. Westley. 1822.

Speech delivered on the twelfth Annual Meeting of the Sheffield Auxiliary Bible Society, October 22, 1822. By THOMAS SMITH. A.M. Sheffield. 1822.

A Tribute of Gratitude to the Memory of the Rev. John Owen ; particularly addressed to those who felt the Power and Value of his Ministry. By ONE OF HIS CONGREGATION. Hatchard. 1822.

AMONG the duties which were assigned to the sacred writers, one of the most painful must have been that of recording the death of the devoted servants of God. We may judge so from the attendant circumstances which we usually find mentioned, and particularly the regrets and sorrows of the bereaved survivors. These sorrows were felt, indeed, in different proportions ; sometimes by only a limited number of friends or families, at others by a whole people, but in every case the feeling of the sacred historians were doubtless in unison with their subject. It would not be with a cold indifference that they would put on

record such statements as these:—
 “So Moses, the servant of the Lord, died: and the children of Israel wept for him in the plain of Moab thirty days.” “And it came to pass, that Samuel died; and all the Israelites were gathered together and lamented him.” And “devout men carried Stephen to his burial, and made great lamentation over him.” And when Jesus heard of the death of John the Baptist, “he retired into a desert place apart.” These were incidents which might justly awaken a lively sorrow; the most legitimate cause of which might not be the visitation of the sentence of mortality on the individuals, but the condition of those who were “yet alive, and remained.” The world at large, and even the most mature Christians, can so ill afford to forego the benefit which they derive from the exertions, the example, and the prayers of the servants of God, that their removal by death is one of those dispensations which, besides the disruption of the ties of affection and friendship, calls to sadness of spirit from the recollection of privileges that are departed, and labours that have ceased. We apprehend that such feelings have been experienced by every devout historian as his pen has traced events of this description. It was not possible to speak of the glorious company of the Apostles, the goodly fellowship of the Prophets, the noble army of Martyrs, and the confessors, fathers, ministers, and members of the “holy church universal,” as they have successively departed from their spheres of usefulness, to be “numbered with the saints in glory everlasting,” without adverting to those spheres of usefulness left vacant, the demands upon the exercise of their several powers and qualifications left unsatisfied, and a great work left still to be achieved. There would, however, arise in the midst of these dispensations a source of consolation which nothing but revelation could open—the entire conviction of that

infinite wisdom which prescribes all events; that love, which does not willingly afflict or grieve the children of men; and that unremitting watchfulness which, keeping the good of his church in view, makes all things prove subservient to it. It was this conviction which, while on the one hand it enabled the sorrowing survivor to trace the departed spirit up to

“That holy star-paved land
 “Where angels and archangels stand,”

enabled also the bands of yet unmartyred believers, though they knew they were in jeopardy every hour, to lose, in the hopes of future bliss, every present fear. It was this that made them in the immediate anticipation of torture and death, and even in their agonizing conflict with that last enemy, shout

“Glory, glory, glory! the Lord Almighty liveth:

“The Lord Almighty doth but take the mortal life he giveth.

“Glory, glory, glory! the Lord Almighty reigneth:

“He who forfeits earthly life, a life celestial gaineth.”*

It was this, also, which, in the view of the future necessities of the church and the world, supported them in the assurance, that as “not one good thing had failed,” so “no good thing should be withheld;” that numbers would yet arise to be “baptized for the dead;” to inherit their zeal, their faith, their patience, and to fill up the measure of unaccomplished and yet defective service. Such, we imagine, have been the oft renewed emotions which from time to time, in the various ages of the church, have filled the minds of those who narrated the deaths of such of the faithful servants of God as have occupied any prominent post of usefulness and importance. Such, we might add, have been our own, as in the course of our periodical labours we have been painfully summoned to the duty of recording again and again

* Milman's “Martyr of Antioch.”

the removal of good men, who have been for a part of life our contemporaries or our associates, and whose labours, lives, and deaths we have heard of or witnessed. There are not a few pages in each of the volumes of our miscellany occupied by these afflicting details. We cannot now allude to particular names: one, however, among many, forcibly recurs to our minds, in connexion with the individual whose lamented end has called forth these tributes of respect and affection; we mean that pre-eminent philanthropist, Granville Sharpe, whose funeral sermon Mr. Owen at that time curate of Fulham, was selected to preach. The preacher himself is now removed. How little might we have supposed, when we recently reviewed his third volume of the "History of the British and Foreign Bible Society," that in so short a period that vigorous intellect, that well-knit frame, should be so soon overpowered in weakness, and all his exertions and solitudes be terminated by death. It is deeply afflicting to behold the church of Christ thus deprived of those who "seemed to be pillars;" but we may still rejoice in the stability of the fabric, since it is "built on the foundation of the Apostles and Prophets, Jesus Christ himself being the chief cornerstone." No changes, however painful for the time, can finally injure it: others shall be raised up, as wise master-builders, to repair its wastes, till it shall be finally completed with "shoutings of grace, grace, unto it."

But we have too long detained our readers from the publications before us. Mr. Dealtry's discourse is characterized by his usual perspicuity, simplicity, and force of reasoning, while it is elevated by that unaffected scriptural piety which runs throughout his discourses. His text (Rev. xiv. 13.) is judiciously selected; for although it is one which naturally presents itself to the mind, and has been often discussed on similar occasions, yet no passage,

perhaps, could have been more suitably chosen to mark the end of one whose life was a scene of peculiar labour, and of no ordinary *anxieties*. Rest to such a man was a blessing of great moment. Besides being the secretary and historian, he was the constant defender of the Bible Society; and few, perhaps no institutions have demanded for their defence such repeated exercises of talent, eloquence, zeal, and candour. Numerous were the misconceptions and calumnies of the ignorant, the mistaken, or the prejudiced. Besides the host of these, for whom he had to "explain, concede, forbear, and confute," there were (to use his own most expressive language on a particular occasion) "some individuals whom no explanations could satisfy, whom no concessions could soften, nor forbearance could conciliate, and no confutation could silence; and who, in the restless prosecution of their purpose of hostility, were found to spare neither his private nor his professional character." How welcome for him, then, that blessed scene of exemption, where opponents *cease from troubling, and the weary are at rest*.

Mr. Dealtry opens his discourse by a few remarks on the visions of St. John, as discovering the conflict between light and darkness, and the final issue to which all will be brought; and then marks out, as the two points suggested for consideration by his text, the description given of the persons denominated *blessed*, as "dying in the Lord," and the constituents of their happiness. We think he has been particularly clear in the former part: he refers the title "Lord," to the Saviour, a phraseology which is decisive of his divinity; and having explained the term, "dying in the Lord," as marking the possession of that true faith in Him, which, as described in our Homilies, "embraces the promise of the Lord's mercy," and, being the work of the Holy Spirit, causes the believer to walk no more "after the flesh;" he

distinguishes the peace which it inspires in the hour of dissolution from that undisturbed and easy death which many die, but which is yet not to "die in the Lord."

The second feature of the believer's happiness is that which arises from the gracious recollection by his God and Saviour of his "works of faith, and labours that proceeded of love." The statements of holy Scripture, with reference to the future apportioning of the heavenly recompence to the earthly toil, are judiciously selected; and are carefully distinguished from the reward of merit, as being the remuneration of mercy. The application is just to the case of one who was "in labours more abundant." We strongly recommend the whole of this discussion to the perusal of our readers; but we must ourselves hasten on to the author's remarks on Mr. Owen.

Mr. Dealtry speaks of Mr. Owen as first known to him at the university of Cambridge. There his talents appear to have been early elicited; and by the patronage of the excellent Bishop Porteus, he was brought to Fulham, and eventually led to connect himself with that Society which placed him for eighteen years unceasingly before the world. The previous incidents in Mr. Owen's life which contributed, in addition to his natural talent, to fit him for this post, are thus stated.—

"The conviction that there exists a directing Providence, over-ruling for its own high purposes the pursuits and occupations of men, when they, perhaps, little suspect it, might lead us to observe with some interest, the way in which he had previously become qualified for this particular appointment. It is of great importance to the welfare of the society, that its secretary should be well acquainted with modern languages. Your deceased minister had not only a singular facility in acquiring this knowledge, but it so happened, that in his early travels, he had cultivated that talent, and had made himself familiar with the manners, habits, and modes of thinking, which prevail in different parts of the continent. Little did he anticipate,

when engaged in these pursuits, to what account they would be turned! And little would any one have imagined, while looking at the youthful traveller, that he was thus training, however unconsciously, to be the effective agent of a society, which should, ere long, arise to embrace, within the sphere of its benevolence, 'every nation, and kindred, and tongue, and people;' and that in the very countries which he now visited to gratify a laudable curiosity, he should hereafter appear as its accredited representative." Dealtry, pp. 23, 24.

With Mr. Owen's general and public talents most of our readers are probably acquainted. We shall, therefore, pass over those observations which apply to these parts of Mr. Dealtry's delineation, and shall dwell more particularly on what is, in many respects, by far the most interesting portion of the sermon before us.

The following passage points out a feature in Mr. Owen's character, which was of prime importance in the difficult post which he occupied, and which exemplified his great power of self-command, and his determination to avoid every source of unprofitable litigation, or unclerical consumption of his time and energies; especially when we consider the peculiar tact and penetration which would have qualified him for the discussions alluded to, and the taste which he once discovered for them.

"In early life he had shewn no disinclination to lend himself to pursuits unconnected with religion: and it is said, that, like many of his young contemporaries, he took a strong interest in political questions. But he had long ceased, in any sense of the word, to be a party man. To the king he was a loyal subject, and to the radical and blasphemous spirit of the day he beheld with feelings of serious concern; but on questions *purely political*, I know not that I ever heard him deliver an opinion: he was occupied by higher things: he determined to have nothing else in view than the glory of God, and the benefit of mankind." Dealtry, pp. 24, 25.

The following testimony to his

Christian meekness and magnanimity is highly interesting.

"I have witnessed with no little pleasure," observes a common friend, "his conduct and demeanour, when he was provoked into—I should rather say, for it is *that* I mean, when he bore, with unperturbed and inexhaustible good humour—what would have provoked almost any other man; and when he suffered to remain in the quiver arrows which he could have sent forth with unerring aim and vigour." I have, myself, seen him on many such occasions; and a harsh or unbecoming word never, in my presence, fell from his lips. The only feeling, I am persuaded, that he ever entertained towards his most determined opponents, might be expressed in the words of our liturgy;—"That it may please thee to forgive our enemies, persecutors, and slanderers, and to turn their hearts: We beseech thee to hear us, good Lord." Dealtry, pp. 29, 30.

We cannot withhold the passage which refers to the state of Mr. Owen's mind in regard to *personal religion*. We know not how to abridge it.

"We are often reminded," observes Mr. Dealtry, "that, amidst the bustle and tumult of public occupations, there is great danger lest personal religion should be forgotten, and lest, even while endeavouring to promote the salvation of others, we should be tempted to neglect our own.

"In admitting the propriety of this remark, I cannot allow that it is applicable in the instance before us. I might refer to the unaffected humility of the deceased, as often manifested in his ready deference to others: 'I have seen him yield,' says a near observer, 'with the simplicity of a child,' to 'persons inferior to himself in understanding and knowledge.'—I might advert to his unshaken trust and confidence in God. When difficulties were more than usually formidable, he was frequently heard to repeat, 'If God be for us, who can be against us?' This was not, as repeated by him, merely a well-sounding quotation: he acted upon the principle; he staked upon it his ease, his prospects, his reputation, and his life.—I might appeal to the impression of his friends concerning the habitual seriousness of his character, and the pleasure which he took in conversing with them upon sacred things. Christian conversation

was at all times delightful to him; and by him was always conducted in a becoming spirit. Whatever, indeed, might be his vivacity upon other subjects, and however unrestrained within the limits of innocent mirth the course of conversation, if any observations were introduced of a religious tendency, he instantly checked his imagination, and restrained the sallies of his wit. This circumstance is more particularly worthy of remark, because he possessed, naturally, a cheerfulness and liveliness of disposition, which, in his early days, might seem almost to border on volatility; and, till disease had weakened his frame, he continued through life to have such a flow of animal spirits, that it must have required no ordinary check to keep them within regular bounds. But on serious subjects he was always serious. I speak, here, of the whole period within which I was honoured by his acquaintance. Of late years, this feature in his character appears to have been particularly remarked. 'Ever since his severe and tedious illness in 1813,' says a correspondent, 'I observed in the whole of his conversation and deportment increased gravity and seriousness. He seemed to have death and eternity most deeply impressed upon his mind; and, on many public occasions, he repeated with great emphasis those striking words; 'Work while it is day; the night cometh, when no man can work!'

"It must be acknowledged, that even the most judicious friends may form an incorrect estimate of the religious character and Christian virtues of those who stand high in their affectionate regard. To see the interior of a person's mind, we should follow him into retirement; and by doing so, as far as it is possible in this case, we shall, I think, discover much evidence of a mind devoted to God.

"Among the papers of our late valued friend, I find one which he kept for some years suspended in his study, containing a few verses of Scripture, culled to give him courage and confidence when in great hazard of being tempted to unfaithfulness in his ministerial duty. In another paper are several passages from which, as it is stated in his own hand-writing, he was 'accustomed to derive the greatest relief, support, and direction.' What an instructive lesson would it have afforded to behold him, in his many afflictions, thus casting himself upon the goodness of God, and reposing in the comfort of his exceeding great and precious promises!

"On one occasion, when much depressed by very painful intelligence, he writes ;—' I sought comfort from meditation on the word of God ; particularly, I was much relieved by reflecting on the passage ; In the multitude of sorrows that I had in my heart, thy comforts refresh my soul. Oh, for faith in the divine promises, and the faculty of applying them wisely and effectually to my own condition !' At another time, being greatly afflicted, and finding that a friend was yet more troubled than himself ; ' The comparison of situations,' he observes, ' threw me upon my knees, and made me bless God for the kind proportion in which he had measured out my chastisements.'

"Of a somewhat similar description are the following extracts.—

"April 23. Humbled myself before God many times this day, having been astonished to find such powerful corruptions within me. I betrayed a great hastiness of spirit yesterday evening : this is a sign that the grace of God has not been improved as it ought to have been. I will, by God's assistance, watch against this propensity. And, oh, that I may never again offend him, or wound my conscience by falling into that snare of the devil ! Let every one of you be slow to wrath.

"Sunday, April 24. Have humbled myself before God, this morning ; and do resolve to watch and pray that I enter not into temptation. May the Lord pardon all my sins, and secure me, by his grace, from falling into them again ! Amen.'

"It ought to be recollected, that the writer was a man of remarkable fine temper.

"My next extracts respect his ministerial duties :—

"August 9. Endeavoured to put Dr. A.'s advice into execution, to bear the people to whom I was about to preach, fervently to the Throne of Grace.

"April 22. This day I performed a very interesting service in baptizing two adults (young ladies) * *

* I pray God, that the beneficial memory of it may continue with me, and with them, till the day of our death.'

"At a somewhat later period, he again expresses the affectionate interest which he took in their welfare, and the hope which he entertained of their progress in true religion.

"Most, if not all of these passages, were written many years ago.—What,

it may be asked, was the state of his mind as he approached the termination of life ?

"Just before he was taken ill, his family read to him, by his own desire, the Book of Job, with Scott's observations ; and being placed at that time under certain outward circumstances of discomfort, he was in the habit of applying what was read to his own case. The progress of disease presently incapacitated him, either for reading much himself, or of giving his attention to others. But I learn, from different friends, who had sometimes the opportunity of speaking to him, that his mind was always most awake to subjects of religion ; and that, whenever he could be roused to mental exertion, these were the subjects which recalled, for a time, his decaying energies. The Sunday-week after his seizure, when one of his daughters was sitting with him, he laid his hand upon a book on the table, and asked what it was. Being informed that it was the Life of Hooker, he immediately began to repeat that celebrated passage, ' I have lived to see this world is made up of perturbations, &c.' This, passage, it seems, he was much in the habit of repeating, doubtless from its expressing the views and feelings which he habitually entertained. In one of his last letters to the same daughter, he writes in these terms ; ' My frame has been so shattered, that I must not expect it to be *speedily*, perhaps never thoroughly, repaired. There is nothing I wish to live for, but the service of my Divine Master ; and if I may but be favoured with the testimony of having pleased him, and possessing an interest in his love, I shall be willing to live or to die, as to him may appear best. Oh, my dear daughter, this should be our first, our last, our invariable object ; we cannot dispense with its consolations in sickness, or its support in death.'—Dealtry, pp. 32—40.

Another paper to which a reference is made is one of much interest (pp. 40—42), written, it appears, by Mr. Owen, at a time when he was deprived, by sickness, of the power of attending on the public means of grace. We could willingly transcribe it, and also Mr. Dealtry's concluding remarks, did our limits allow. There is also a brief passage, at page 27, which appears to have been written by Mr. Owen a short time before his last illness, and was found ap-

pended to some notes on the progress of the Bible Society. Nothing could more strikingly coincide with the assurance of the text. "How sweet," he says, "to have toiled in this work! And if, wasted with labours more abundant, he is compelled to withdraw—I have done!" "The last words occurring," says Mr. Dealtry, "at a short distance from the others, as if, after a short pause for reflection, he had felt convinced that his strength was already worn out, and that in this great cause he should labour no more."

Of Mr. Dealtry's sermon we have spoken in the high terms which it deserves; but we think it somewhat wanting in one respect, when viewed as addressed to the *congregation* of the late minister. With the exception of the note from Mr. Owen's journal, page 37, there hardly appears any allusion to his character as a *minister*; and no address is made to those who had just lost the benefit of his instructions. We know that by the peculiar perversity of the human heart, no advantage is adequately valued,

"Till time has stolen away the slighted good;"—

and we conclude, that although many of Mr. Owen's flock may have reaped spiritual benefit from his labours, yet there may have been others to whom their value might never have been till that day known. Amidst the multiplicity of points which offered themselves to the preacher's notice, we are not surprised that the brevity of a sermon rendered it necessary to pass some over; otherwise what a valuable opportunity was afforded of presenting a heart-stirring view of their responsibility, and of testifying to the consolation of such as would hear, and to the conviction of such as would forbear, that truly "the signs of a great teacher had been wrought among them*."

* Mr. Dealtry's sermon has been translated into French, by the Rev. C. Scholl, minister of the French Church in London. The translation is dedi-

But we must pass on to Mr. Hughes's discourse. We feel much regret that our preceeding remarks and extracts preclude us from any copious notice of his pathetic appeal. He has taken completely different ground from Mr. Dealtry, over which to travel to his object. From the thirteenth verse of the thirty-ninth Psalm, he has viewed *attachment to life* as in some cases *criminal*, in others *innocent*, and in others *laudable*. His remarks are always good, and at times particularly beautiful. We were struck with the description given of the *penitent's* desiring the prolongation of life, to bring to a more certain test the sincerity of his contrition. The same desire on the part of the philanthropist, for the purpose of forwarding and completing all his projects of zeal and charity, naturally leads to the character of the preacher's late valued and beloved colleague. After dwelling with much force on his unwearied activity in their common cause, and testifying of him, that, "while he was acting most consistently as a minister of

cated to the Paris Bible Society. Mr. Scholl remarks, in his preface, after speaking of Mr. Owen as being the projector, and in fact the founder, of the Paris Bible Society,—

"Quelques semaines avant sa mort, dans une conversation particulière qu'il eut avec lui, celui qui rend maintenant hommage à sa mémoire avoit eu occasion de juger du vif intérêt qu'il ne cessoit de prendre aux Sociétés Bibliques de France. Quoique abattu déjà sous le poids de la maladie, pouvant à peine s'exprimer, il laissoit voir dans le peu de paroles qu'il pouvoit prononcer, dans l'expression même de sa physionomie, la joie pure qu'il éprouvoit, à l'ouïe des communications du Comité de Paris. Ces sentimens étoient si bien connus et si vivement appréciés, par les amis de la Société de Bible, en France, que la nouvelle de la mort de M. Owen a causé parmi eux, les regrets les plus vifs et les plus sincères. Dans la séance du 5 Novembre dernier, ces regrets ont été exprimés, avec toute la chaleur de l'éloquence Chrétienne, par Monsieur le Marquis de Jaucourt, au nom des membres du Comité qu'il préside."

the national church, he kept the unity of the Spirit in the bond of peace with real Christians of every name; that without technical peculiarities he maintained a growing attachment to evangelical truth; that he met with promptitude the inclinations of others to touch the theme of experimental religion, for pleasantries in him did not imply the want of seriousness; and that he revered the whole household of faith; Mr. Hughes proceeds to remark on the distressing character of that illness which invested his latter days as with a cloud.

"The last words which he spake, in my hearing, were, 'Those are the things!'—'Those are the things!'—in allusion to the following language which I had just cited, 'thou shalt guide me with thy counsel, and afterward receive me to glory;'—meaning, as it was natural for me to conclude, that to him worldly subjects had lost their savour, and that he wished to be engaged, as far as his debilitated faculties would permit, in the contemplation of God, eternity, and heaven. The torpid quality of the disease which terminated in his death, prevented him, for several months, from communicating with more than a very few of his friends, and, even within that limited circle, most affectingly diminished his capacity to dilate on those views and hopes which, we trust, had interested his own mind, and the more distinct expression of which would have added to the consolation of such as watched and mourned by his side, till his spirit, 'delivered from the burden of the flesh,' took its flight, and began to join in the hymns of immortality." Hughes, pp. 45, 46.

There is not wanting, as will be seen from the head of our paper, a public testimony from the other surviving secretary, the Rev. Dr. Steinkopff; and although it is more brief than Mr. Hughes's, and delivered in the form of a speech, and to be regarded as subject to the disadvantages of being taken in shorthand*, yet it breathes the well-known affection and simplicity which

* In page 5, "*chains* in his imperial crown," is written apparently for "*gems*;" the shorthand writer mistaking Mr. Steinkopff's pronunciation.

usually characterize the effusions of that beloved and valued individual—we will not say, stranger and foreigner," but in the best and highest sense, a "fellow-citizen," because a member of the "household of God."

We select the following passages.

"We were united together for eighteen years, in a manner to which I cannot look back without the most lively emotions of gratitude to Almighty God. I have received in this country innumerable blessings; and have been favoured in a manner, which, perhaps, few foreigners have ever known; but, amidst them all, I freely confess, I have most valued my connexion with the British and Foreign Bible Society; and, amongst the blessings of that institution, my connexion with my departed friend.—What I should feel if my right hand should be cut off, with regard to my body; that my mind feels, when I think of my invaluable friend."

"He made many sacrifices; and I might here publicly state, that at one time, he came to me and said,—'I do not really know what to do. I have pupils; and my pupils necessarily confine me, and consume my time. Either I must give up my pupils or the Society.' He gave up his pupils! I shall never forget his noble, disinterested Christian conduct; and I pray that a special blessing may rest upon his family."—Steinkopff's Speech, pp. 10. 11.

We have also placed on our list a second speech, not only for its intrinsic excellence, but because it proceeds from another minister of a religious persuasion distinct from that of Mr. Owen. Like many other brilliant productions, Mr. Smith's speech has some *marked defects*;

* We allude, among others, to that passage, at p. 11, which attempts an analogy between Mr. Owen's death in the service of the Bible Society and the martyrdom of Stephen; but, still worse, the "*precious blood-shedding*" of our Divine Lord. Such things are not only in bad taste, but furnish the means of miserable and petty objections to our charitable societies and public meetings; of which, miserable and petty as they are, there are not wanting individuals willing, in default of more valid arguments, to take advantage, to prejudice the public against the most valuable institutions. Far from wondering to see men seek to adorn their pages with a few injudicious or ungainly remarks, uttered at the Bible Society meetings, our surprise is that the

but there are passages in it of great energy. It is well worth the perusal of our readers, not only for its delineations of the character of Mr. Owen, but for its general remarks on the objects and progress of the Society in whose service he lived and died. But our purpose at present is with the former. The sacrifices made by Mr. Owen in this cause are placed by Mr. Smith in a striking view.

The little pamphlet which concludes our list we should have considered ourselves as blameable had we not marked for the consideration of our readers. It purports to be a "Tribute of Gratitude to the Memory of Mr. Owen," from one of his congregation; who, appearing to value and appreciate his pastoral labours, is anxious to excite the same conviction of their worth in others. This we hoped would, as it does in a considerable degree, supply some interesting particulars of his ministerial life; but we expected to have found in it a more complete outline of this portion of his character. We go along with the writer of the "Tribute" in his statements of Mr. Owen's fidelity and plainness; his earnest expostulation and affectionate rebuke; his combination of a large proportion of that zeal which animated the great Apostle of the Gentiles, with the milder virtues of "the disciple whom Jesus loved." We have traced those portions of holy Scripture which he selected for the instruction of himself and his people during the last year of his public ministry; and we can find none more important in doctrine, more fruitful in encouragement, more deeply practical, or more calculated to search the heart. But over and beyond all this, there was one feature in his pulpit addresses

which prominently and habitually stood out from the rest, and in which his peculiar powers seemed to find their fullest exercise; we mean, the *sin and danger of conformity to the world*. When detailing its hollow maxims, detecting its crooked policy, and exposing the insufficiency of every thing in it to yield the soul of man one satisfying joy, nothing could exceed the vigour or spirituality of his remarks: an inconsistent professor of religion must have writhed under them. We cannot, therefore, but wonder that no notice should be taken of this, his frequent topic, in the "Tribute." The texts from which Mr. Owen preached are indeed detailed, but no comment is elicited which applies to this very important characteristic, both of Mr. Owen's preaching, and of the life of the true believer; a point the more important in the present day of false liberality, when the sophistries of the half-Christian and half-worldly throw additional difficulties around an obedience to that voice which says, "Be ye separate."

We give the following passage, as the most interesting in this little work; for which, subject to our preceding remarks, we would ourselves give the "tribute of our gratitude."

"It appears to me a circumstance which we may improve to our edification, that he closed his ministry dwelling on one of the most important passages in the sacred volume (1 Cor. i. 30,) one which comprises the great doctrines of salvation. He felt the weight of his subject, and gave to every head a full consideration; having treated, in separate discourses, on Christ, as our 'wisdom' and 'righteousness.' After an interruption, occasioned by severe illness, he took up the third head, 'sanctification;' and who that heard him on that morning could have entertained the slightest apprehension of the sad event which so rapidly followed? It is not the recollection of a partial few, but, I think I may venture to say, the unanimous voice of his whole congregation, that his unrivalled powers had seldom been so fully displayed. I cautiously shrink from clothing one word of his impressive eloquence in my own

instances have been so rare, comparing these few maculae with the innumerable speeches uttered at the public meetings of societies in every part of the kingdom; we cannot but feel surprised, all things considered, at the favourable disproportion, especially when we carry our view to other public popular meetings, St. Stephen's chapel itself not excepted.

language ; but I pray for myself, and I trust and believe it is your earnest desire, that the full import of that discourse may be deeply eagraven on our hearts. To my mind it has carried the consolatory conviction, that though the 'outward man' was perishing, the 'inward man' was 'renewed day by day.' It was his intention to have treated separately on 'redemption;' and then, in an additional discourse, to have reviewed the whole subject. He was not permitted to do this ; and I cannot but view it as a dispensation peculiarly calculated to impress upon our minds the vital importance it is to us, that our hearts should be sanctified by the regenerating influence of the Holy Spirit ; that we should not 'grieve that blessed Spirit, by stifling or neglecting its suggestions, but watching constantly for its dictates, pray for its guidance, and yield ourselves implicitly to its Divine influence ; remembering that if we have not 'the Spirit of Christ,' we are 'none of his.'

"Exhausted as our lamented pastor felt himself by his exertions that morning, he again addressed us in the afternoon. It was for the last time : and if any subject was more calculated than another to exemplify what it is to be renewed in the spirit of our minds, to be conformed to the image of Christ, it was that which, in the course of his lectures on St. Luke's Gospel, came under his consideration. (Luke xvii 3—5.) His searching view of the subject swept away that refuge of false feeling which has its source in self-love, and is productive of many dispositions opposed to the spirit of the Gospel, and under the dominion of which we are prone to be too lenient of our own faults, and too susceptible of the failings of others. To me that lecture seemed to inculcate a spirit of accordance with the precepts of his Divine Master, peculiarly elevated, enforced by appeals eloquently touching. He left us, breathing a tenfold portion of humility, peace, love, and charity. May it rest upon us ; may the excellence of the standard not discourage, but animate us to 'press toward the mark ;' and when corruption and temptation incline us to lower its requisitions, may we 'hear a word behind us, saying, This is the way, walk ye in it.'"
Tribute, pp. 16—21.

We must here close our remarks. Soon after the period alluded to in this last quotation, Mr. Owen retired into that shade which envelop-

ed him and obscured all his powers to the last. Like another minister, under another dispensation, he was led to a place where the people could not see him die. May another incident of that case find its analogy here ; and as the garments of Aaron were taken from him to invest his children, so may the talents, the zeal, the piety, and devotedness to God which distinguished the departed secretary, rest upon his successors, both in his pastoral fold, in his great public office, and in every work of Christian usefulness in which he was engaged.*

*Having alluded, in the course of this article, to the mistakes and misrepresentations which have been propagated respecting the plan and operations of the Bible Society, it may be worth while to notice, for the sake of correction, one which has met our eye while this sheet was passing through the press, in a recent number of a respectable trans-Atlantic publication, "The Gospel Advocate." A correspondent in that work, speaking of the British and Foreign Bible Society, remarks : "Because the Society had determined to publish the Bible without note or comment, it was inferred that the translations in the margin ought to be omitted ; and accordingly the editions published by the several Bible societies, I believe without exception, omit them." He adds, that "the construction put 'without note or comment,' has in fact led to a mutilation of our Bibles," than in addition to the marginal readings, the marginal references also have been systematically omitted ; and that, in short, the Bible Society's Bibles are not "the authorized version as it came from the hands of our translators." It is only necessary to state, in reply to these assertions ; that the British and Foreign Bible Society took its Bibles as they were currently and customarily issued from the authorized presses, and as they were distributed in all other quarters ; among others, the Society for Promoting Christian Knowledge. Long before the Bible Society existed, for a period perhaps of a century and upwards, by far the greater part of the Bibles printed in England had been without the marginal readings and references, and the Bible Society, in commencing its operations, only conformed to the established

practice. Indeed, its members had no more the power than the will to make innovations of any kind, as the two universities and the kings printer could alone furnish them with their copies. In the course of time, however, when applications were made for Bibles with references, they were then provided; and the Society's catalogue exhibits no less than *four* editions of this descrip-

tion, some of which have been several years on its list. The references are those of Blayney's 4to Bible, the very standard mentioned by the American objector, in common with that of 1611. The conductors of "The Gospel Advocate," we are persuaded, will thank us for furnishing them with this brief explanation, in reply to their correspondent.

Literary and Philosophical Intelligence, &c. &c.

GREAT BRITAIN.

PREPARING for publication:—Elegy on the late Rev. Henry Martyn; by J. Lawson;—Letters to my Daughters; by Mr. Huish;—Tour through the Moera; by Sir William Gell;—the Cambrian Plutarch; by J. H. Parry.

In the press:—Narrative of the Land Arctic Expedition; by Captain Franklin and Dr. Richardson;—a Catalogue of the Ethiopic Biblical MSS. in the Royal Library of Paris, and in some other Collections; with Remarks and Extracts; to which are added, Specimens of the Modern Dialects of Abyssinia; by T. P. Platt, B. A.

Cambridge.—The subject of Sir William Browne's medals are—Greek Ode: "In Obitum Viri admodum Reverendi Doctissimique Thos. Fanshawe Middleton, Episcopi Calcuttensis"—Latin Ode: "Africani Catenis Devincti."—Greek Epigram: Εὐν ἡς οὐκ ἐμαρθεῖς ἐστὶ πολυμαρθεῖς.—Latin Epigram: Οὐ φεύγει πάλιν μαρτυρεῖται.

In the Report from the House of Commons Committee, on the laws relating to prisons (7th May, 1822,) we find the following important principles recognized, with a strong recommendation for the immediate passing of an act for enforcing good discipline in all large prisons, there being at present some alleged difficulties in the way of their instant application to some of the smaller gaols.

"It is no less," remark the Committee, "the interest than the duty of every government, to take care that the individuals who by the laws are subjected to imprisonment, do not, by the effect of that sentence, become worse members of society, or more hardened offenders. It is also of much importance, that prisoners should be so managed that confinement within them may be an object of

terror, and may operate as real punishment upon those for whom it is so intended: at the same time that the exercise of all unnecessary severity is restrained by wholesome regulations. With a view to these objects, the means of a judicious classification of prisoners, and of constant employment and labour, are essentially necessary; and your Committee are decidedly of opinion, that it will be proper to secure by law the providing of such means in every country prison, and in every other prison, in which, by charter or otherwise, prisoners of various classes are allowed to be confined."

Among thirty-three items proposed to be made annually in the returns to the Secretary of State, one is, "What duties are performed by the chaplain, what provision made for instruction, and whether prisoners are supplied with Bibles and other books?"

By an act passed last session, for consolidating the Vagrant Laws, it is enacted, that persons going about as gatherers of alms, under any false pretence, as loss by fire, &c.; bear-wards; common stage-players; persons pretending to be Gipsies; persons pretending to tell fortunes; persons playing or betting at any unlawful game; persons running away, and leaving their wives or children chargeable to the parish; pedlars not duly licensed; persons wandering abroad, and lodging in ale-houses, barns, outhouses, or in the open air, and not giving a good account of themselves; persons exposing any indecent exhibition; persons begging, or causing children to do so; or endeavouring, by the exposure of wounds or deformities, to effect the same purpose; persons apprehended having in possession any picklock, key, crow, or other implement of house-breaking; or having in possession any gun, pistol, cut-

lass, bludgeon, or other offensive weapon, with intent to assault or commit any illegal act; persons frequenting any river or canal, or any place of public resort, with intent to commit felony; persons endeavouring to impose upon any churchwarden or overseer of the poor, or upon any charitable institution or private individual, by a false and fraudulent representation, either verbally or in writing, with a view to obtain money or some other advantage or benefit, shall be deemed rogues and vagabonds, and be kept to hard labour for any time not exceeding a calendar month. Any person may apprehend offenders, and bring them before a magistrate. Justices by this act may order a portion of their earnings to be paid to offenders when discharged from prison.

By the late population returns, it appears that throughout England, in every ten thousand of the population there are, upon the average,

	<i>Males.</i>	<i>Females.</i>
Under 5 years of age	1533	1444
Between 5 and 10	1343	1268
Between 10 and 15	1169	1056
Between 15 and 20	938	995
Between 20 and 30	1470	1634
Between 30 and 40	1155	1210
Between 40 and 50	941	933
Between 50 and 60	656	653
Between 60 and 70	448	458
Between 70 and 80	222	223
Between 80 and 90	56	65
Between 90 and 100	4	6

The present dip of the magnetic needle, according to experiments of Cap-

tain Edward Sabine, in the Regent's Park, London, is 70 deg. 3 min.; which, compared with experiments of Mr. Cavendish in 1776, and Mr. Nairn in 1772, shews an annual decrease, since about 1774, of 3.02 min. These latter, compared with the experiments of Mr. Whiston in 1720, shew, in this earlier period, an annual decrease of 3.05 min.

SYRIA.

By the late dreadful earthquake in Syria, Aleppo, Antioch, and a number of other towns were, in ten or twelve seconds, entirely destroyed; and 20,000 human beings, it was calculated, perished, being about a tenth of the population. The extreme points where this terrible phenomenon was violent enough to destroy the edifices, seem to be Diabekir and Merkab, Aleppo and Scanderoon, Killis and Sheckoan. The shock was sensibly felt at Damascus, Adeno, and Cyprus. There was nothing remarkable in the weather or the state of the atmosphere. Edifices on the summit of the highest mountains were not safer than buildings situated on the banks of rivers, or on the seashore. The spacious mansion, the residence of the British Consul at Aleppo for 230 years, and the houses of all the other public agents and private European individuals at Aleppo, have been entirely ruined. Shocks of the Earthquake continued to be felt for some weeks after the principal shock.

List of New Publications.

THEOLOGY.

The blessings resulting from Maritime Pursuits: a Sermon, preached before the Corporation of the Trinity House; by the very Rev. J. P. Monk, D.D. 1s. 6d.

The Duty of Attention to the original Objects of Academical Institutions: a Sermon before the University of Cambridge; by the same. 1s. 6d.

The Authorised Version of the Bible revised, for audible or social Reading; with Notes: by W. Alexander. In 3 vols. Vol. I. Part i. Price 4s.

Scripture Difficulties; the Halsean Lectures for 1822: by the Rev. C. Benson, M.A. 1 vol. 8vo. 12s.

The Psalms in Metre: by W. Coldwell. 6s.

The Self-interpreting New Testament: by the Rev. J. Platts. Part i. 4s. 6d.

Charge delivered at his Primary Visitation in Dublin: by W. Magee, D.D. Archbishop of Dublin.

A Sermon in aid of the Church Missionary Society: by the Rev. E. G. Marsh.

Serious Musings: by the Rev. J. Jones, M. A. 2s. 6d.

Friday Evening; or an Attempt to prove that we are now living in the Sixth Day of the Millenary Week. 1s. 6d.

Historical View of Christianity: by G. Cook, D.D. &c. 3 vols. 8vo. 36s.

Sermons, selected and abridged from the Works of Archbishop Tillotson: by the Rev. J. Dakins. 2 vols. 8vo. 20s.

A Sermon preached at Rochester, at the Visitation of the Lord Bishop of the Diocese. 8vo. 1s. 6d.

A Chart of the Episcopacy of England and Wales, on a roller. 21s.

MISCELLANEOUS.

Narrative of the Expedition to Dongola and Sennaar. 8vo. 9s. 6d.

Essay upon the Islands of Corfu, &c.: by W. Goodison, A. B. 3vo. 12s.

A Journey to two of the Oases of Upper Egypt: by Sir A. Edmonstone. 8vo. 10s. 6d.

Notes during a Visit to Mount Sinai; by Sir F. Henniker, Bart.

Rogvald, an Epic Poem; by J. E. Pennie. 8vo. 12s.

Population of the British Empire in 1821. 5s.; fine paper 7s.

Tour from Astrachan to Karass; by the Rev. W. Glen, Missionary at Astrachan. 4s.

The Architectural Antiquities of Rome; by G. L. Taylor and Edward Cresy. 2 vols. folio. 18l. 18s.

Ruins of an Ancient City in Guatemala. 4to. 28s.

Part I. of Views of Ancient Castles; by E. W. Brayley, jun.

The Revived Architecture of Italy; by G. L. Taylor and Edward Cresy. Nos. 1 and 2. 1l. 11s. 6d.

The Life of John Goodwin, M. A.; by T. Jackson. 1 vol. 8vo. 10s. 6d.

Plates to illustrate the Poems of Crabbe. Small 8vo. 2l. 2s.

Coloured Plates, illustrative of Belzoni's Egypt, &c. Folio. 25s.

The Lime Rocks of Plymouth; by the Rev. R. Hennah. 8vo. 12s.

History of England; by Mrs. Markham. 2 vols. 12mo. 16s.

Pignotti's History of Tuscany; translated by J. Browning, Esq. 4 vols. 8vo. 2l. 3s.

Memoirs of Mary Queen of Scots; by Miss Benger. 2 vols. 8vo. 24s.

Memoirs of the Mexican Revolution; by W. D. Robinson. 2 vols. 8vo. 24s.

Horticultural Tour through Flanders, &c. 8vo. 16s.

History of the late War in Spain and Portugal; by R. Southey, Esq. 4to. 2l. 10s.

Conchology; by S. Brooks, F. L. S. 4to. 3l. 10s.

British Ornithology, First Series; by J. P. Selby. 1l. 11s. 6d. and 5l. 5s.

A Second Series of the Curiosities of Literature; by J. d'Israeli, Esq. 3 vols. 8vo. 36s.

Operations of the Allied Armies under Schwartzberg and Blucher, in 1813-14; by a General Officer. 8vo. 12s.

Religious Intelligence.

BRITISH AND FOREIGN BIBLE SOCIETY.

THE following are a few passages from the Society's "Monthly Extracts." They relate to the Foreign Department of the Society's proceedings and correspondence.

From the Rev. Doctors Carey and Marshman, and Rev. W. Ward, dated Serampore, 1st January, 1822.

"We have now in the press, exclusive of the New Testament in various languages before enumerated, 4000 copies of the Bengalee Bible; 3000 of the Sanscrit Bible; 1000 copies each of the Pushtoo, the Kashmeer, and the Assamese; 4000 copies each of the Mahratta and Orissa Testaments; and two books of the Seik. For the completion of these works an outlay of 12,000*l.* sterling will be requisite; and as we cannot venture to expect more than half that sum from the public liberality, we shall be constrained, for the first time, to supply the deficiencies of the translation fund from the proceeds of our personal labour, while the expense we have incurred in erecting the Sérapore College will scarcely leave us unembarrassed for several years to come. We know not that we shall be able to meet these expenses; but our reliance is on the God of Missions, who

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has, for seventeen years, supplied every want, and who will not forsake his own cause in this emergency."

From the Secretary of the Auxiliary Bible Society of New South Wales, dated Sydney, 16th Nov. 1821.

"The case of books has been safely received. The Reports in particular are a great acquisition; and I have placed them and the History of the British and Foreign Bible Society, as the ground-work of a Biblical Library, for the benefit of Australia. The object of this library is, to collect and preserve any books which may be of service in translating the sacred Scriptures; also to excite a greater attention to Biblical reading and literary pursuits, which among us are too little regarded. We hope it may likewise be of no small advantage to the future generations of Australia and the South Sea Islands, in settling the different versions of the inspired volume, that, in their own tongues, the people may read or hear, faithfully narrated, the wonderful works of God. Our treasurer transmits 160*l.* which will make the amount of our subscriptions 1200*l.*"

From a Minister in the Bahama Islands, dated Nassau, 27th March, 1822.

"Many Bibles and Testaments have

been distributed on the out islands, to the joy and comfort of the poor people. Those that had it in their power have purchased at cost-price: some have received at reduced prices, and others gratuitously. Nine Bibles were given to some wrecked seamen, from whom the following note has been received:—‘Sir, We, the people that belonged to the brig *Marilaine*, of Baltimore, and the schooner *Nancy*, of New Haven, do return you our sincere thanks for your goodness, in giving each of us a Bible. May God Almighty bless you for them.’ One of the men adds; ‘I hope they will put me and all of us in the right way to heaven:’—Several Bibles and Testaments have been given to persons in the poor-house, who have received them gladly. Fourteen Bibles, with several Testaments, have been given to the prisoners confined in gaol. The following note has been received from the gaoler: ‘Sir, I am requested to thank, through you, the British and Foreign Bible Society for the Bibles and Testaments granted by you for the use of the prisoners; and I shall take the benefit of your kind offer to furnish Bibles and Testaments as they may be wanted here. I have further to state, that I find a greater alteration lately in the minds of the prisoners, from reading the Bible, than I ever discovered in any others whom I have had in my charge during twelve years.’”

From the Secretary of a Bible Society in Germany.

“A few weeks since we distributed 600 Testaments among the Catholic pilgrims. Several were affected to tears on being presented with the object of their wishes, and, although unable to express their feelings in words, yet their silence was a still stronger testimony of deep-felt emotion. Some Christian friends had collected on the spot where the distribution took place, to enjoy so interesting a scene; and they all agreed in the opinion, that incalculable benefit would result to the Catholics by this means; but, at the same time, they lamented, that more than 300 of the pilgrims could not be provided with copies, which they so earnestly wished to possess. We could not bind more than we did.

“The demand for Bibles and Testaments, as well as our endeavours to meet it, still continues uninterrupted; and since we last balanced our accounts

on the 1st of February, we have dispersed 489 Bibles, 1619 Lutheran, and 1382 Catholic Testaments.

“We understand from the publicans, at whose houses the travelling mechanics put up, that the latter read with great assiduity the Testaments given them by our Society. A Catholic young woman, who bought a Bible a few years back at the reduced price, publicly joined the Protestant Church last year, and now makes it a point of duty to contribute the full value of a Bible to the Society every year. This is really a large donation on her part, as she labours hard to support herself by needle-work, and has, moreover, to struggle with a weakly constitution.”

From the Sixth Report of the American Bible Society.

“There have been issued from the depository, from the 30th of April, 1821, to the 1st of May, 1822, 53,416 Bibles and Testaments, and 54 copies of the Gospel of St. John in Mohawk and Delaware.

“In the five preceeding years, there were issued, 140,348 copies—making a total of ONE HUNDRED AND NINETY-THREE THOUSAND EIGHT HUNDRED AND EIGHTEEN Bibles and Testaments, and parts of the New Testament, issued by the American Bible Society since its establishment.

“The Marine Bible Societies have continued their operations during the year, and there has been some increase of the number. The expectations as to their usefulness have not been disappointed. Many seamen have exhibited much interest in the design of the Societies, and derived benefits from them. On one occasion, at a meeting appointed by a Marine Bible Society, all the seamen in port were requested to attend, and the request was very generally complied with. An address was delivered to them; and the immediate consequences were, that in the two following days, one hundred and fifty seamen applied to be furnished with the Scriptures, and eighty became members of the Society.

“Further evidence of the Divine blessing on the Society is found in the increase of the number of its Auxiliaries. More have been recognised during the past year than in the two preceeding years: making the whole number of Bible Societies, which have been recognised as Auxiliary to the National Society, THREE HUNDRED AND ONE.”

From the Report of the Wertemberg Bible Society for 1821.

"Even some of the convicts, on being supplied with the New Testament, have experienced a sorrow unto repentance, never to be repented of; and several have begun to employ their leisure hours in devout perusal of the Gospel of the Redeemer; and others, confined in the house of correction, have of their own mind made known their desire for the book of life. But the word of salvation has not had free course in our native country only; numerous orders have been received from abroad: 2,162 Bibles have been transmitted to various parts, so that the aggregate amount of copies which have left our Depository since our last Report, is, 9,530 Bibles, and 2,908 Testaments; total 12,438 copies.

"If we would present to view the means by which our society has attained its object, the diffusion of the Gospel of salvation among the poor; we must point, in the first place, to the munificent donation by which our revered sovereign has been pleased to mark his approbation of the Society's object. May he accept the heart felt gratitude which we offer on this solemn occasion, for this proof of his kind interest in the temporal and spiritual welfare of his subjects! May he be rewarded with the choicest blessings of the Most High. Her Majesty the Queen also, participating in the feelings of her Royal Consort, has transmitted to our committee the sum of 250 florins."

From the Rev. H. D. Leeves, dated Constantinople, July 23, 1822.

"I called upon the Armenian Patriarch of Constantinople. He strongly expressed his approbation of the excellent object and benevolent exertions of the British and Foreign Bible Society. The first subject I introduced, was the Turkish version of the New Testament in the Armenian character, executed by the Russian Bible Society. He said he had seen this translation when in manuscript, and knew its author; adding, that he would give it his public sanction, and favour its circulation."

July 29, 1822.

"A great demand has been excited for copies of the Turkish Armenian Testament, for a fresh supply of which I have written to Odessa. An Armenian gentleman has begged of me to let him have 100 copies as soon as they arrive, the chief part of which are designed for Asia. I have concluded

the agreement for printing 4000 copies of the Turkish Psalter with Greek characters, of which I send a copy to be laid before the Committee. I also enclose the copy of a note which I have put into the hands of the director of the American patriarchal press, by which I agree with him for 1000 copies of the Armenian and Turkish-Armenian Psalter, and for 2000 copies of the Psalter in the Turkish language alone, with Armenian characters."

August 16, 1822.

"The Greek patriarch, Eugenius, has been released from the troubles of this world; and two days after, on the 10th of this month, the election of his successor took place. The Porte gave to the Greeks free permission to elect whomsoever they pleased; and their choice fell upon Anthimus, Archbishop of Chalcedon. I had the curiosity to go and see the ceremonies of his installation, and afterwards was introduced to him. He is a man of affable manners, bears a fair character, and is much beloved by the people, who testified great joy on the occasion. At Smyrna he has always shewn himself to be a friend to the Bible Society. Under the auspices of this patriarch, I entertain a hope that our work will, with the Divine blessing, proceed without interruption."

Smyrna, September 1, 1822.

"There have been many demands for Arabic Bibles and Testaments at Smyrna. I shall send some hither as soon as I return to Constantinople.

"To-morrow morning, I shall set out on an excursion of four or five days to some places around Smyrna: I hoped we should have made the tour of the Seven Churches, but the country is still in too disordered a state for us to do it with prudence."

Constantinople, October 8, 1822.

"During my stay at Smyrna, I visited several of the villages where the consuls and merchants have their summer residences. It is proposed, that their inhabitants, chiefly Greeks, should be supplied with the New Testament.

"We visited the interesting remains of ancient Teos, situated on the coast, at the extremity of one of the most lovely plains I ever saw, rich in the fig, olive, and grape; the latter luxuriously hanging from all the trees, at this season of the year, and presenting, at every step, its ripened clusters to the thirsty traveller. It is still exactly such a district as one would suppose might have been pe-

cularly dedicated, as it really was in former times, to the god Bacchus, and might have inspired the gay but licentious strains of Anacreon, the poet of Teos.

"We proceeded to Scio, where we had an opportunity of witnessing the melancholy and utter desolation which has befallen this beautiful and once flourishing island. I could not have conceived, without being an eye-witness, that destruction could have been rendered so complete. We walked through the town, which was handsome, and built entirely of stone, and found the houses, the churches, the hospitals, the extensive college, where a few months ago 600 or 700 youths were receiving their education, one mass of ruins. On every side were strewed fragments of half-burnt books, manuscripts, clothes, and furniture; and what was most shocking to the feelings, numerous human bodies mouldering in the spots where they fell. Nothing that had life was to be seen but a few miserable half-starved dogs and cats. The villages have shared the same fate, and of a population of 130,000 Greeks there remain perhaps 300 or 1000 individuals scattered through the most distant villages. In the town nothing has escaped but the consuls' houses, and a very few immediately adjoining them, which could not be burnt without burning the consulates.

"From the painful sight of the dreadful effects of unbridled human passions, we were a little refreshed by visiting in the afternoon the country house of the British vice-consul Signior Giudice, who, during the sack of Scio, humanely received all the unfortunate creatures who fled to him for protection, and has redeemed many others from slavery. He has a little colony of 207 Sciots, chiefly women and children, huddled in his garden and premises, whom he feeds at his own expense, and who, under the British flag, have found protection amidst the wreck of their country. There are similar establishments in some of the other European consulates. Their food, at present, consists chiefly of the figs and grapes, which are now common property, there being no hands to gather in the fruits of the soil: but as this supply will soon fail, we have, since our return, commenced a subscription among the English residents at Constantinople, who have been ever ready to meet similar calls upon their charity during this calamitous period, in order to send them a supply of biscuit and flour for the winter months.

I mean to add, on the part of the Bible Society, a donation of Greek Testaments; and have written to Smyrna, to desire that a sufficient number of copies may be sent to furnish the refugees both at the British and other consulates."

Extract of a letter from Mr. Benjamin Barker, the Society's Agent at Aleppo, dated Garden of Ibrahim Aga, near the ruins of Aleppo, August 23, 1822.

"With a heavy heart I take up my pen, to trace anew in my dejected mind the most dreadful of all events.*

"On the night of the 13th of August, about half past nine o'clock, Aleppo the third city of the Ottoman empire, built entirely of stone, was, in the space of a few seconds, brought down to its foundations. I was at that time asleep on the terrace of my particular friend Mr. Maseyk, who, by the help of the Almighty, was mercifully saved, with all his family. About half an hour previous to the great shock, a light one was felt, when I took the precaution to draw my bed from under a very high wall, where it was placed. I was soon awakened by the fall of that wall, on the very spot where my bed had stood. I sprang from my couch, and without waiting to dress myself, fled into the house, which I found falling on all sides. To remain in the house, or to take to flight through the streets, amidst falling houses, appeared to be equally dangerous. I recommended my soul to God, and embraced the latter resolution. After a great deal of trouble and fatigue, running among the ruins, I arrived exhausted at the gate of the city, called Babelfanige, the earthquake still continuing. Cold and dreadfully bruised, and cut in my body and feet, I fell on my knees among a concourse of people, to thank the Almighty for my happy deliverance from the jaws of death. But the gate of the city was shut; and no one dared to risk his life under its arch, to open it. After recommending my soul again to my Creator, I threw myself on the gate. I felt in the dark, and perceived that it was not locked; but the great iron bars that went across the folding-doors were bent by the earthquake, and the little strength I retained was not sufficient to force them. I went in quest of the guards, but they were no more! I fell again on

* Only a few weeks previous to the earthquake, Mr. Barker had disposed of, by cheap sale, no less than 499 Arabic New Testaments, and 640 Arabic Psalters.

my knees before the Almighty, who alone could save me from the immediate peril of being crushed to death. I did not forget in my prayers the miserable creatures around me. While I was in that attitude, four or five Turks came near me, and joined hands to pray in their accustomed way, calling out, 'Alla! Alla!' Having in sight my safety, and that of thousands of individuals who crowded to the gate to escape, I made no more reflections, but began to entreat them, in the name of God, to help me to open the gate, in order to save our lives and those of so many individuals who were continually perishing before us. The Lord inspired them with courage; and, providing themselves with large stones, according to my instructions, in a little time they forced the bars and opened the gate. No sooner had I quitted it, than a strong shock of an earthquake crumbled it to pieces, and several Jews were killed by its fall. A new and affecting scene was now exhibited. A great concourse of people rushed out, and with one accord fell on their knees, to render thanks to the Almighty for their preservation: but, when the first transports of joy were over, the thought of having left buried, or in danger of being buried, in the city, their friends and relations, made them pour such piercing lamentations, that the most hard-hearted person would have been penetrated with grief. The thoughts of what might have befallen my brother and his family, who were at Antioch, and the cruel fate of my friends in the city, besides the melancholy objects around me, people wounded, others lamenting the death of their relations, others having before them their dying children taken from under the ruins, preyed so strongly on my mind, that not the pen of the ablest writer can give an adequate idea of my feelings. I spent the whole night in prayer and anxiety. Early the next morning, I was conveyed by some charitable people on an ass to the nearest garden, to profit by the shade of the trees. I did not remain long before Mr. Derehe, the French dragoman, joined me, and gave me the agreeable news that all the European Christians, excepting a little boy, had been saved; but many, like myself, were greatly bruised. Of the European Jews, the Austrian consul Mr. Esdra de Picciateo, and a few others were crushed to death; and many thousand native Christians,

Jews, and Turks, perished with them. I have now the satisfaction to know, that my brother and family had escaped from a similar danger at Antioch; which place has likewise been destroyed, as well as Latakia, Gisser Shogre, Idlib, Mendun Killis, Scanderoon, and all the rest of the towns and villages in the pachalick of Aleppo.

"Of the interior, as yet we have had no news. All those who have made their escape out of the city are encamped in the gardens. I remained four days without being able to move, from my bruises and sores, having only a sheet to screen me from the scorching rays of the sun. When I joined the rest of the Europeans in the garden of Ibrahim Aga, I was most kindly received by the French consul, Mr. Lesseps, who afforded me every possible assistance. My heart bleeds for the poor Europeans; who, without the least prospect of having, for a time, a roof to preserve them from the scorching rays of the sun, must soon, from the heavy rains of the autumn and winter, be deprived of every resource; for the few effects they have been able to save must be sold for their sustenance."

From the Bible Society at Drontheim, in Norway, dated July 27, 1822.

"You will take it as an agreeable proof, that love to the word of God is not extinguished in our country, when we tell you, that in one of our churches, in which the service is not regularly performed every Sunday, the vacant Sundays during the summer have been employed in Bible lectures. You would be delighted to see there old and hoary men and women listening with fixed attention, and having their New Testaments in their hands, in order to follow the explication the better."

From the Sixth Report of the Sleswig Holstein Bible Society, 1822.

"From the Fifth Report of the Sleswig Holstein Bible Society, we have perceived with satisfaction the happy progress made by that institution, in consequence of its strict adherence to the simplicity of its object; a line of conduct which promises to ensure the same success for the future. We hereby express our thanks to your Committee for their assiduous labours in the good cause, and commend them to the Divine protection.

"Given at our Castle of Fredricksberg, the 21st of July, 1821.

(Signed) "FREDERICK REX."

AMERICAN BOARD OF MISSIONS.

We copy the following interesting passages from the journal of the late Mr. Parsons, one of the missionaries from the American Board of Missions to Jerusalem. Mr. Parsons states generally of the city of Jerusalem, that it contains eleven mosques, five synagogues, and twenty monasteries belonging to the different denominations of Christians. He then continues his remarks, as follows:—

"Entering the gate of the holy sepulchre church, the first object which attracted my attention was the stone of unction, venerated as the spot where the body of our Lord was anointed for burial. Several large candles are kept standing at each end, and over it are suspended several silver lamps. The pilgrims all bow; and, after making the sign of the cross, kiss the sacred stone.

"Leaving the stone of unction, we were conducted to the holy sepulchre. The monument erected over the tomb contains two apartments. In the first is the stone where, *it is said*, the angel made his appearance to Mary; in the other is the holy tomb. I waited some time for the pilgrims to withdraw. While standing there a pilgrim entered, and, at the sight of the tomb, wept and sobbed as over the grave of a parent.

"Seventy-three feet from the holy sepulchre we came to the chapel of apparition, in which a few Catholics were engaged in evening service; the music, for softness and solemnity, exceeded any thing which I had heard in Asia.

"From this chapel we returned to the holy sepulchre, and passing through the Greek church, ascended mount Calvary. It is sixteen feet above the level of the tomb. I stooped down to look into the hole in which *it is supposed* stood the cross; below which is a fissure in the rock, made, *it is believed*, when Christ our Lord bowed his head and gave up the ghost."

Mr. Parsons visited the church of the sepulchre during the week of the Passover, and on the Easter Eve witnessed the supposed miracle of the holy fire.

"Every apartment of the church was crowded with Turks, Jews, Christians, and people from every nation under heaven: they were assembled to witness the supposed miraculous descent of the Holy Spirit, under the similitude of fire. It is estimated that at least 5000 people were present. The governor of the city and the Turks of rank were there. A very convenient place was allotted me to observe distinctly every ceremony.

"About twelve o'clock we witnessed scenes of a very extraordinary nature, and highly derogatory to the Christian profession. A body of Arab Christians, natives of Palestine, were admitted to perform their part in the duties of the holy week: they began by running round the holy sepulchre, with all the frantic airs of madmen; clapping their hands; throwing their caps into the air; cuffing one another's ears; walking half naked upon the shoulders of their companions; hallooing, or rather shrieking, to the utmost extent of their voices. This was the exhibition to 5000 people, who were in expectation of soon witnessing the descent of the holy fire.

"About one o'clock the Turks entered the small apartment of the holy tomb, extinguish-

ed the lamps, closed the door, and set a watch. I was determined to enter myself the holy sepulchre with the Russian consul, to see from what direction the fire proceeded: but they replied, 'The Turks will not give permission to strangers to enter.' Shortly after, the principal Greek priest entered the holy sepulchre, attended by the Armenian patriarch, and also by the Syrian patriarch. The Greek priest, however, entered the second apartment unattended. Every eye was fixed as the time approached. As we stood waiting, suddenly there darted from the sepulchre a flaming torch, which was carried almost instantaneously to a distant part of the assembly. I stood among the first to receive the fire, and to prove that, as to its power of burning, it contained no extraordinary qualities. The zeal of the pilgrims to get a part of the fire before the superior qualities departed (as, they say, it burns like other fire in a few minutes,) endangered the lives of many: several were well nigh crushed to death. Some lighted candles, others tow, with a view to preserve a part of its influence. Some held their faces in the blaze, saying, 'It does not burn.' Others said, 'Now, Lord, I believe! forgive my former unbelief.' After this the pilgrims retired, abundantly satisfied with what they had seen and heard.

"The number of pilgrims present at this Passover may be thus stated: 1200 Greeks, 1400 Armenians, 70 Copts, 20 Syrians, 15 Catholics, one Abyssinian; total 2706.

"Passing the north-east corner of the city, we descended to the brook Kedron. The bed of the stream was perfectly dry, notwithstanding the great rains. On our left, I saw the church erected over the grave of the Virgin Mary; on our right, the garden of Gethsemane. St. John has marked the site of the garden very particularly; 'He went forth with his disciples over the brook Kedron.' There is but one spot over the brook Kedron convenient for a garden. This garden has been consecrated by the many prayers, and by the blood, of our Divine Saviour: 'For Jesus oftentimes resorted thither with his disciples.' It is still occupied as a garden, and contains several large olive trees.

"In fifteen or twenty minutes I reached the summit of the mount of Olives. Here we had a delightful view of the city, and also of the Dead Sea. Perhaps no place in the world commands a finer prospect, or is associated with events more sacred and sublime. 'David went up by the ascent of Mount Olivet, and wept as he went up, and had his head covered, and he went barefoot.' On the east side of it our blessed Saviour raised Lazarus from the grave, and on the west he endured the agony of Gethsemane. Here he beheld the city, and wept over it. From this mount he was at one time conducted to Jerusalem with shoutings of 'Hosanna to the Son of David; and at another, with the cry of 'Crucify him! crucify him.' From this spot he gave his last commission, 'Go ye into all the world, and preach the Gospel;' and then ascended, and 'sat down on the right hand of the Majesty on high.'

"Bethany is about two miles east of Jerusalem, at the foot of the mount of Olives, on the east side. We came to the grave of Lazarus: 'It was a cave,' saith St. John, 'and

a stone lay upon it.' A Turk, who seemed to have charge of the sepulchre, for a few 'paras' gave us lighted tapers and permission to enter. We descended twenty-eight stone steps, where we found a small room about eight feet square. On the east and west sides are tombs cut out in the solid rock. Probably Jesus our Lord stood here, and cried with a loud voice, 'Lazarus come forth.'"

Mr. Parsons makes some sensible distinctions on the subject of the sacred places, in a letter written to a friend from Jerusalem, dated May 5, 1821.—

"After a residence of about three months in this sacred city, I can say that, in one respect, it differs from any other place that I ever visited: there is no such thing as being satiated by viewing objects every where presented to the eye. The sight of Smyrna, of Pergamos, of Patmos, awakened the tenderest sensibilities; but the feelings were in a measure momentary. It is not so with Jerusalem.

"I now go to mount Calvary—walk in the garden of Gethsemane—stand upon the heights of Zion—ascend the mount of Olives—drink of the waters of Siloam—with greater pleasure than I did on the first day of my arrival. Indeed there are so many subjects presented to my mind—such as the devout anthems of David; the dedicatory prayer of Solomon, when he kneeled, and spread out his hands to God, and consecrated a temple which became the glory of the church, the wonder of the world; the exalted strains of Isaiah, when he saw the day of Christ, and rejoiced; the zeal, patriotism and piety of Ezra and Nehemiah, when they reared the tabernacle of David amid the opposition of the world; and, what is infinitely more, the benevolence, sufferings, death, resurrection, and ascension of our divine Redeemer—that the pleasure must be increased upon every examination.

"But what is rather remarkable, this view of the subject destroys all curiosity to see particular objects venerated by the ignorant multitude. You are here shewn the pillar to which our Saviour was bound to be scourged; the arch upon which Pilate cried, 'Behold the man!' the very door at which Peter knocked, when the angel led him from the prison; and a thousand other places of great veneration. All this is folly, and calculated to disgust enlightened travellers, and give strength to infidelity.

"But that this city was for many ages the great capital of the church of the living God; that it has been honoured by the presence of David, of the Prophets, of Gabriel, and of God himself in human flesh; that the Gospel has been preached here with power and with wonderful success, and a multitude from this city conducted to the heavenly world, is truth, upon which the mind may rest without the possibility of deception. And this is enough to satisfy the most enlarged and benevolent minds.

"Soon after passing the gate, we arrived at the house of Procopius, to whom I had letters of introduction. The servant informed us that he was in the church, for evening prayers. I hastened thither, to unite with the professed followers of Christ upon mount Calvary, and to render thanks to God for the happy termination of my voyage to the holy

city. The church is but a few steps from the place where, it is supposed, stood the cross. It is called the church of St. Constantine, and is the place to which all the Greek bishops, five in number, with their numerous attendants, resort for morning and evening service. Every thing was conducted with a pleasing stillness and regularity becoming so holy a place.

"After a service of thirty minutes, I returned, and presented my letters to Procopius. Conversation was directed to the exertions which the Protestants are making to promote the diffusion of the holy Scriptures. They replied: 'We believe the Protestants to be our friends.'

"Within 100 feet of my room reside five bishops; namely, those of Petrea, of Nazareth, of Gaza, of Lydia, and of Philadelphia. Persons come to my room to read the Scriptures. The priests encourage me in this employment. If, then, a missionary can reside here with no other employment than to read the Scriptures with pilgrims, not uttering a word respecting Catholics, Greeks, or Turks, a great work might be accomplished—a work, which would impart infinite joy to the friends of this mission, and guide many souls to eternal life. From the observation which I have made, I am led to believe, that reading the Scriptures is one of the most effectual methods to diffuse the spirit of piety—a method, to which God has often added a peculiar blessing.

Mr. Parsons sold, chiefly in Jerusalem, ninety-nine Arabic Psalters, and seventy Testaments in different languages. He writes—

"Repeated and earnest applications were made for Armenian Testaments; but it was not in my power to procure them. It will be remembered, that before my arrival, Bibles and Testaments were deposited in the respective monasteries by Procopius: how many have been sold, I am not able to say: Procopius has not had time to prepare the account."

From the time of his leaving Smyrna, Mr. Parsons had distributed upwards of 3000 Tracts. He says on this subject—

"I have now visited thirteen Greek monasteries, one Catholic, one Armenian, one Syrian, and one Coptic, within the walls of Jerusalem; and distributed in all to them, including the church of St. Constantine, 1000 tracts. These tracts are to be widely dispersed; and perhaps read by people several thousands of miles from the holy city. The very fact, that they were brought from Jerusalem, will attach to them a degree of sanctity; and give them higher claims upon the attention of a multitude of Christians.

"At another passover, I hope we shall be able to afford the same kind of instruction to Russians, Armenians, and Copts, which we have done to Greeks. In every instance, the tracts have been received not only without hesitation, but with gratitude. Bishops have aided their circulation. All have rejoiced to carry so sacred a present to their friends.

"A pilgrim from Caramania engaged to carry the tracts to school-teachers and to priests: he said, 'They will be received with thankfulness.' In many instances, I have been requested to accompany the tracts with my name, that the persons to whom they were given might know from whom was received a donation which they so highly valued.

"A voyage to and from Jerusalem, in company with pilgrims, is attended with many things unpleasant; but, without doubt, affords the best advantages for giving instruction, and for gaining an extensive influence. For more than two months, I have resided with pilgrims on their passage to and from Jerusalem. I have been with them, as one of their number—read to them the holy Scriptures—conversed with them on the nature and importance of renewing grace, and of constant preparation for the coming of Christ. Not in one instance have I been interrupted by improper conduct: during the whole passage, I perceived not a smile of contempt toward the word of God; generally, there was a pleasing attention. The effect of reading the Scriptures on several of the pilgrims was very apparent and very salutary."

BISHOP'S COLLEGE, CALCUTTA.

At a late meeting of the members of the Society for promoting Christian Knowledge, after a series of resolutions expressive of the highest veneration and affection for the character and memory of the late much lamented Bishop of Calcutta, it was resolved,—

"That this Board feel a melancholy satisfaction in adopting a suggestion made by the late lord Bishop of Calcutta, in his last letter to the Society, relative to the foundation of five scholarships in the Mission College at Calcutta; and accordingly agree to place the sum of 6000*l.* at the disposal of the Society for the Propagation of the Gospel in Foreign Parts, for the purpose of endowing five scholarships, besides affording a salary for a Tamul teacher in the said college, with such a reference to the sons of the Society's missionaries as the statutes of the college may allow; and that this Board, anxious that the piety and zeal of the late lord Bishop of Calcutta should be honoured with an appropriate memorial in the country where they were most conspicuously and beneficially displayed, do recommend that the said scholarships be founded, and henceforth called by the name of Bishop Middleton's Scholarships."

The Board further resolved. That a monument shall be erected to the memory of the Bishop in St. Paul's cathedral, by individual contributions from members of the Society, each member's donation being limited to the amount of his annual subscription. The members of the Society for the Propagation of the Gospel were afterwards included, at the special request of that Society. Contributions are received at Bartlett's Buildings, London, and by the secretaries of diocesan and district committees.

PARIS MISSIONARY SOCIETY.

Amidst the moral and religious gloom which has so long hung over France, it is with peculiar satisfaction that we have witnessed, especially of late, some faint rays which indicate, we trust, the approach of a far brighter day. Our readers are already apprised of various instruments of utility, now directly or indirectly at work for the spiritual benefit of that most important country; especially the progress of education among the poor, the increasing distribution of the Scriptures, and the revival which is beginning to take place in the Protestant churches which have remained for some

years in a state of great ignorance and religious apathy. It is with singular gratification that we have now to announce that so much Christian zeal has been awakened among them, that not confining their efforts to domestic objects, a Missionary Society has been just established in Paris for the conversion of the heathen—a measure which, as has uniformly been the case in this country, will, we doubt not, by the blessing of God, be found to have a most powerful and beneficial effect at home, in stirring up the minds of men to greater anxiety respecting their own spiritual welfare, while they are ministering to that of the heathen.

The Society is under the presidency of M. le Comte Ver-Huell, a French Protestant Peer; and among the officers we find, in addition to a number of respectable ministers and private gentlemen, the names of M. Kieffer, Turkish Professor in the Royal College; the Baron de Stael, &c. &c. The Society has commenced its operations by instantly sending out a missionary, the Rev. J. King, to Palestine; a field of great hope and interest, and where he will endeavour to spread the knowledge of that Saviour who "suffered without the gate" of its long celebrated but now degraded capital, in order "to sanctify the people with his own blood."

A principal object of the Society will be to form in Paris an establishment, in which missionary students may enjoy those great advantages which that city presents for the study of Foreign languages, and especially the languages of the East. The establishment will be open to missionary students of all nations. The conductors earnestly request the prayers and pecuniary liberality of their fellow-Christians. We do not observe in the account published by the Society, the name of any collector in this country.

SCHOOL INSTITUTION AT GLAY.

An institution has been recently formed at Glay, near Montbeliard, the object of which is to educate schoolmasters for village schools for the Protestant parts of France and French Switzerland. In many places the thinness of the population and the poverty of the inhabitants render it difficult to support village schools. To remedy this inconvenience the institution at Glay will receive boys and young men to be instructed in whatever is necessary for undertaking the office of a village schoolmaster, and at the same time to be taught some useful trade, by which they can make up a sufficient income for their maintenance. Orphans and the children of poor persons will be admitted and brought up with views adapted to their intended pursuits. The school is proposed to resemble a large Christian family, and to nourish all the virtues and graces of religious and social life, as well as merely to afford facilities for the attainment of the necessary literary qualifications. The system of mutual instruction will be adopted as far as practicable. The course of study will comprise three years, and will embrace reading, writing, arithmetic, singing, grammar, geography, the first elements of history, and above all the principles of Christianity. Various trades and useful occupations will employ the hours not devoted to study. The plan, both as respects the children and young men, will be entirely gratuitous; but if any benefactor should wish to

bring up a youth likely to become a good instructor, he may send him to the establishment on paying annually 200 francs for an adult, or half that sum for a boy of from 7 to 15 years of age. A list of respectable pastors, French, Swiss, German, Piedmontese, &c. who patronize the institution, has been

sent us; at the head of whom we observe the name of the pious and indefatigable M. Oberlin of Ban de la Roche, on the continent subscriptions may be sent to the agents of the Society in Paris, Lyons, Strasburgh, Montbeliard and Basle; or to Henry Drummond, Esq. Portman Square, London.

* * For a large and interesting mass of Religious Intelligence, we refer our readers to the Appendix for 1822, published with the present Number.

View of Public Affairs.

CONGRESS OF VERONA.—The views of our allies assembled at the Congress of Verona are at length partially, though, as far as the disclosures extend, very explicitly exhibited in a series of diplomatic documents of an extraordinary character. We have, first in the order of time in which the papers reached this country, a dispatch from the French government to its ambassador at Madrid, dated Dec. 27, 1822, stating in substance the uneasiness felt by the French government, in common with the cabinets of Austria, Russia, and Prussia, at the Spanish Revolution, and their determination to oppose all such "movements and principles." The ambassador was further instructed that France was most sincerely anxious for the prosperity of Spain; but that as long as that country continued to be torn by factions, it would be necessary not to relax in its plans of self-preservation, and that his most Christian majesty would not even hesitate to withdraw his ambassador, and to resort to "more efficacious measures," if the hoped-for "amelioration" in Spain did not take place. This document, as well as the others which we are about to mention, was to be shewn to the Spanish government, and copies given if required.—The second paper is a circular from the sovereigns of Austria, Russia, and Prussia, to their ministers at the various courts of Europe, dated Verona, Dec. 14. This circular begins with stating, that the evacuation of Piedmont, and the reduction of the Austrian army of occupation in Naples had been agreed upon; a triumphant proof, it is alleged, of the good faith and moderation of the allies. The affairs of Turkey are next adverted to, and the Greek cause described as a fire-brand of rebellion thrown into the Ottoman empire," upon the intelligence of which the three courts "im-

mediately pronounced their unanimous sentence of disapprobation." The affairs of Spain are next treated at great length, and with the strongest possible reprobation. It is added, that the ambassadors of the three powers had been ordered to quit the peninsula, and that the monarchs "would know how to maintain the measures on which they had decided."—Next follow three very long notes from the courts of Austria, Russia, and Prussia, to their respective ambassadors at Madrid, to the same effect as the French note and the Verona circular, but couched in terms, if possible, still more imperious, declamatory, and irritating. It is with extreme pain and reluctance that we thus speak of any documents proceeding from constituted authorities; but we are constrained to believe that every Christian, and every member of this free and happy land, should think rightly and feel strongly on the principles and statements contained in these documents. That of France is the least violent; but even that, in common with all the rest, assumes as its basis the full right of the interference of foreign states in affairs purely of a domestic nature. All unite in asserting the prerogative of trampling on the rights of foreign nations; and some of the statements are in direct hostility to every principle of freedom both nation and individual. If these papers contain the modern recognized law Europe, we see not why an army of Cossacks might not be sent to Great Britain to overturn the Revolution of 1688, or, much more, across the Atlantic to dis sever the American Union. War might almost be declared, because our return to cash payments was alleged to have affected the price of bullion in Peru, or on any other pretence, however frivolous or vexatious. We are not indeed blind to the many exceptionable points in the Spanish Consti-

tution ; but, be that constitution what it may, its regulation is not our affair, or that of any foreign power. We most earnestly wish, both for the sake of Spain and of her neighbours, that it were more duly balanced, like our own constitution, for example ; and that there were a more adequate degree of weight given to the monarchical and aristocratical part of its machinery ; but, democratical as it is, Greece, and Rome, and the United States of America, and many other countries, have flourished and maintained good neighbourhood even under still more popular forms. And though it may be perfectly true, as the Prussian note expresses it, that " the constitution of the Cortes of 1812 confounds all elements and all power, and destroys the tutelary authority which constitutes the essence of the monarchical system," it is not quite decent in this power, and more especially in Russia, to attack so vehemently a plan of government originally founded in 1812, under the very sanction which now reprobates it ; and to which the Revolution of 1820, however unjustifiably it might be effected, was only a return ; a return, that is to say, to the very constitution which these potentates had acknowledged, and which Ferdinand had violated in order to bring back instead of it the reign of the former despotism.

But we have no wish to entangle ourselves or our readers in these discussions. We indeed question both the equity and the decency of the proceedings of our allies in the whole of this matter ; but it is chiefly to the *impolicy* of their measures that we shall at present confine our remarks.

FRANCE.—We turn in the first place to France. What has been the effect of the agitation of this unhappy question there ? We have mentioned in former Numbers some of the evils which have already befallen, and others which probably impend over France, should a Spanish war be declared. We have now to add to the catalogue serious divisions in the cabinet itself, the concentrated energies and union of which are but too much needed for the domestic affairs of the kingdom. The duc de Montmorency, the minister for foreign affairs, and a most strenuous advocate for war, has, in consequence of these divisions, resigned, and the viscount Chateaubriand has been appointed in his room. To this change, combined with the powerful influence of M. de Villele, we

may perhaps ascribe the milder tone of the French note, and may possibly indulge a hope that even yet efforts may be made to avert war. Should war actually ensue, the French ministry seem to be aware what would be the probable consequences as respects their own country, in which the government is far from firm on its basis, and where the spirit of Liberalism seems only to be waiting for a casual spark, to cause an explosion which may again spread throughout Europe and its borders, and give the hint even to Tartars, and Muscovites, and Siberians to demand liberty and a representative constitution.

SPAIN.—The impolicy of the imperial and royal manifestatioes has been further exhibited in the new vigour, union, and concentration which they have caused among those whom it was intended to crush by their weight. Errors and defects, which might have perhaps been hopefully corrected by amicable remonstrance, are now likely to be obstinately retained out of pure patriotism. The Spanish Ministry have disdained to reply to the notes of Austria, Russia, and Prussia, which they designate as unjust, distorted, vague, and defamatory ; and even to that of France their answer is not a little decisive and rebutting. They " appreciate the offer of his most Christian majesty to contribute towards the happiness of Spain ; but add, that the only aid he can give is negative,—by withdrawing his armies from her frontier, and ceasing to encourage the faction raised against her constitutional government. The Cortes, merging their minor differences, have unanimously, and by acclamation, voted their approbation of the conduct of the ministry ; are now straining every nerve to rouse their countrymen to repel invasion. The Russian, Prussian, and Austrian ambassadors have already, it is stated, demanded and received their passports.

UNITED STATES.—The President's Speech states, that the commercial difference with France and Great Britain, had been placed in a train for amicable adjustment. In allusion to South America and Turkey, it remarks ; " A strong hope was entertained that peace would, ere this, have been concluded between Spain and the Independent Governments south of the United States in this hemisphere.

" Europe," it adds, " is still unsettled ; and although the war long menaced between Russia and Turkey has

not broken out, there is no certainty that the difference between those powers will be amicably adjusted. It is impossible to look to the oppressions of the country respecting which those differences arose, without being deeply affected. The mention of Greece fills the mind with the most exalted sentiments, and arouses in our bosoms the best feelings of which our nature is susceptible. Superior skill and refinement in the arts, heroic gallantry in action, disinterested patriotism, enthusiastic zeal and devotion in favour of public and personal liberty, are associated with our recollections of ancient Greece. That such a country should have been overwhelmed, and so long hidden, as it were, from the world, under a gloomy despotism, has been a cause of unceasing and deep regret to generous minds for ages past. It was natural, therefore, that the re-appearance of those people in their original character, contending in favour of their liberties, should produce that great excitement and sympathy in their favour which have been so signally displayed throughout the United States. A strong hope is entertained that this people will recover their independence, and resume their equal station among the nations of the earth."

DOMESTIC.

In turning homewards, it is with much pleasure we state, that the name of Great Britain is no where expressly mentioned, and is only once incidentally included, in the above mentioned documents from Verona, Paris, Vienna, Berlin, and Petersburg. The conduct of this country as concerns Spain has been equitable and manly; and has been duly appreciated by that Government, as appears from the arrangements in progress for complying with our just, but not very welcome, demands respecting the suppression of piracy in the American and West Indian seas under the shelter of the Spanish blockade, and the indemnification of British subjects who have been plundered by means of its operation. Having used its utmost remonstrances, this nation is clear of the blood that may be shed should hostilities ensue; and we most earnestly trust that no circumstances may be suffered to arise to embark us in any way as parties in the contest. It appears indeed from the statements of the Portuguese Government, that this country has pledged itself not to look on

with indifference in case of any hostile movement against Portugal; and from the offensive and defensive alliance between Spain and Portugal, it has hence been anticipated that Great Britain may be dragged into the contest should a contest ensue. We do most earnestly hope that such a result may be avoided.

The passage above alluded to in which Great Britain is introduced, is in the circular from Verona; in which, in reference to the affairs of Greece and Turkey, it is stated, that "the confidential communications between the *five* courts have led to a perfectly satisfactory understanding." The nature of this understanding is not stated; possibly it means a determination to adhere to a strict neutrality by all the parties. We should blush for our country, if, after the bigotted expositions in the above papers, we could think for a moment that there was a real inter-community of feeling between this government and the writers of the Verona circular on points involving the rights and liberties of nations. The circular, it is true, in allusion to its doctrines already mentioned, especially in respect to Spain, alleges, that "the monarchs have the confidence that they shall find true allies in those who are invested with the supreme authority, *under whatever forms it may exist*;" but we are sure that under *one* form at least, that of our own constitutional monarchy, this confidence will be disappointed. Plausible political calculations may for a time obscure the question as respects the affairs of Greece and Turkey; but the general principles of British feeling, and, we may add, of duty and of our political constitution, dictate to our minds as clear and as *consistent* a line of action in the case of the Eastern as of the Western peninsula. We forbear, however, to enter at present on the subject, especially as the King's Speech at the opening of Parliament, which is fixed for the 5th of February, and the ensuing discussions, will probably throw much light upon the whole question. We are happy to see that the cause of the Greeks gains new well-wishers every day. The "Society of Friends," though opposed to war in all its shapes, have just opened in London a fund for the humane assistance of the afflicted refugees from Scio and the other scenes of Turkish brutality. We strongly recommend this truly Christian charity to those who have it in their power to contribute to the relief of these victims of

oppression. The fund is open for the contributions, of persons of all persuasions, who have a heart to pity, and a hand to relieve their afflicted fellow-creatures and fellow-Christians, under the pressure of war, slavery, and famine; of whose sufferings our readers may form a lively idea from a letter inserted in our present Number, from Mr. Leeves, the Bible Society's agent in the Levant, after a visit to the once flourishing, but now rased and depopulated isle of Scio. The channel through which the subscriptions flow will guarantee to the public that their bounty will not be appropriated for warlike or political purposes, but solely for procuring food, clothing, and other necessities of life for the objects of their benevolent solicitude.

We take this opportunity also of reminding our readers of the claims of the poor in their own immediate neigh-

bourhoods, in this inclement season; and if beyond this they can embrace a third object, they will be glad to be informed, much to the honour of our country, that a fund is also raising in London for the relief of the sufferers by the earthquake in Syria; some affecting particulars of which will also be found in our present Number, in a letter from Mr. Barker, the British Consul at Aleppo, to the British and Foreign Bible Society.

Mr. Vansittart has relinquished the Chancellorship of the Exchequer, in which office he is succeeded by the Hon. F. Robinson. Mr. Vansittart accepts the Chancellorship of the Duchy of Lancaster, from which Mr Bathurst is to retire, and it is said is to have a peerage.

The Rev. Reginald Heber, we have great pleasure in announcing, is to be the new Bishop of Calcutta.

Ecclesiastical Preferments.

Rev. T. St. Lawrence, Ross Archdeaconry.

The Hon. and Rev. — Howard, Successor Canonorum and Prebendary of Holme, in York Cathedral.

Rev. G. Turnor, (Vicar of Wragby) to a Prebendal Stall in Lincoln Cathedral.

Rev. R. G. Andrews, M. A. Hough-on-the-Hill V. Lincolnshire, vice Hon. and Rev. R. Cust, resigned.

Rev. T. Atkinson, St. Edmund the Martyr, R. Exeter.

Rev. D. Cresswell, D. D. Enfield, V. Middlesex.

Rev. R. R. Smith, Adderbury V. Oxon.

Rev. R. Davis, Dixon V. Monmouthshire.

Rev. T. Davies, jun. Landough, Cogan, and Leckwith, consolidated livings, near Cardiff.

Rev. R. Eastcott, Ringmore R. Devon.

Rev. G. A. Greenall, Orford Perp. Curacy, Kent.

Rev. H. Palmer, Broadway Perp. and End. Curacy, Somerset.

Rev. H. R. Pechell, M. A. Fellow of All Souls College, Bix R. co. Oxon.

Rev. W. B. Yeomans, Bucknell R. Oxon.

Rev. G. M. Musgrave, Chaplain to the Earl of Besborough.

Answers to Correspondents.

S. B.; MYRA; I. M. W.; E. G.; F. L.; and A CONSTANT READER; are under consideration.

We are sorry we cannot undertake to find the verses of R. N. O., especially after so long an interval. We have frequently requested correspondents to keep copies of their papers, particularly when short.

In reply to A SCRIPTURAL NON-CONFORMIST, who wishes to know on what grounds Churchmen, (and we presume a large number of Dissenters,) return thanks *after* meat as well as *ask* a blessing *before* it, contrary, as he conceives, to our Lord's own practice, it may be sufficient to say, that we are commanded generally, "In every thing to give thanks," and that there are even what we may consider specific injunctions on this very point, such as (Deut. viii. 10.) "When thou hast eaten and art full, then shalt thou bless the Lord for the good land which he hath given thee." But in any case, it is so pious and respectful a custom, that we are surprised that any person can think it worth his while to reprobate it.